



Omega9Alpha: Episteme

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Preface

Lies, Disinformation, FBI Informants, And Anti-Fascist Crusaders

It was recently reported that someone operating a publishing company and publishing material apparently supportive of the Order of Nine Angles (O9A) was an FBI informant, and was paid well over US\$100,000 since 2018 {1} to discredit not only the O9A but also neo-nazi groups such as AtomWaffen.

This informant, mistakenly associated in the public eye with the O9A and mistakenly rumoured to lead an American O9A "chapter" or cell, apparently was the source of disinformation and lies, believed by anti-fascist crusaders in Britain and around the world, about the O9A: disinformation and lies such as the O9A was misogynistic and condoned deeds such as rape and paedophilia. The informer, and the books he and his wife published, apparently convinced some members and supporters of groups such as AtomWaffen that such dishonourable deeds, and misogyny, were acceptable.

It was no surprise to us - we, on our individual journeys along the O9A Seven Fold Way - that (i) such an informer was recruited and well-paid to spread lies and disinformation about, paid to discredit, the O9A, and (ii) that anti-fascist crusaders and others believed such lies and disinformation. No surprise, because the O9A was and is a genuine modern heresy given its Aeonic use of the causal form of National Socialism (via "Insight Roles" and otherwise), its avowal that the Shoah was a modern myth, its opposition to modern and ancient Magian causal abstractions {2} and its assertions that, (i) historically, Satan was the archetypal adversary, and the main opponent, of those who regarded themselves as "chosen" by their God, and (ii) that a satanist was someone who was an adversary of such "chosen ones" and of their ideas and myths, and (iii) that patriarchy should be opposed and replaced by a balance of masculous and muliebral involving a respect for and equality regarding women, a balance presenced in one way by the many Sapphic O9A nexions who associate themselves with O9A philosophy.

It was also no surprise to us that anti-fascist crusaders and their followers - be such followers British Members of Parliament or journalists or academics - did not bother to do their own unbiased detailed research into the O9A using readily available texts such as (i) The Deofel Quintet {3} and (ii) *The Seofonfeald Paeth*, {4} and {iii} *The Esoteric Hermeticism Of The Order Of Nine Angles* {5}. Which research using such texts would have revealed the reality of O9A hermetic philosophy, its anti-patriarchal ethos; the value placed on discovering - via pathei mathos - and then using the faculty of empathy, and the adversarial, antinomian, O9A use of both "satanism" and National Socialism.

That anti-fascist crusaders and their followers, and others such as journalists,

have not revised their views regarding the O9A, despite such a revelation about such a well-paid FBI informant, and despite our debunking of his and of their widely-spread disinformation and lies about the O9A {6} says all that needs to be said about the prejudiced nature of such crusaders, such followers, such easily-duped others.

This eclectic compilation of texts is aptly titled *Episteme* - ἐπιστήμη, qv. Corpus Hermeticum, IV, vi {7} - and is a companion to the compilations *The Seofonfeald Paeth* and *Discovering Nexion Zero*. We have included four texts which concern David Myatt given how informants, anti-fascist crusaders, their followers, and mundane others, repeat - and yet never provide anything probative, any evidence, in regard to - the urban myth that Mr Myatt is the pseudonymous person behind the name Anton Long.

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{1} (i) <https://nypost.com/2021/08/26/fbi-funded-neo-nazi-book-publisher-court-docs-reveal/> (ii) <https://www.jpost.com/diaspora/antisemitism/fbi-paid-over-100000-to-neo-nazi-for-insider-info-report-677938>

{2} Refer to *Modern Manifestations Of The Magian Ethos* available at <https://archive.org/details/magian-ethos>

{3} Refer to (i) <https://archive.org/details/apolitical-deofel-quartet> and (ii) <https://archive.org/details/deofel-quintet-o9a>

{4} The 300 page book titled *The Seofonfeald Paeth* is available at <https://archive.org/details/o9a-trilogy-print>

{5} Available at <https://archive.org/details/hermetic-o9a>

{6} Refer to *Discovering Nexion Zero* at <https://archive.org/details/discovering-nexion-zero>

{7} As Myatt notes in his commentary on Corpus Hermeticum, IV, vi:

"Episteme. A transliteration of ἐπιστήμη, which could be - and has been - accented thus: épistémé. The meaning is 'a way', or a means or a method, by which something can be known, understood, and appreciated. In this case, perceiveration, which the artisan-creator has positioned 'half-way between psyches, as a reward.' Episteme, therefore, should be considered a technical, esoteric, term associated

with some of the weltanschauungen that are described in the Corpus Hermeticum. Thus, in the Poemandres tractate, the anados through the seven spheres is an episteme." *Corpus Hermeticum: Eight Tractates*, 2017. ISBN 978-1976452369

Beginners Guide To The O9A

The Order of Nine Angles (O9A, ONA, omega9alpha, ω9α) is - when esoterically apprehended or understood by a scholarly study of its texts - an Occult, esoteric, mystic, philosophy outlined by the pseudonymous Anton Long in writings dating from the 1970s to c.2012.

This Occult philosophy has three foundations:

- (i) ancient Hellenic hermeticism, evident in the O9A Seven Fold Way, which is a modern manifestation of the anados (ἀνόδος) described in the Pymander tractate of the Corpus Hermeticum {1},
- (ii) the pre-Christian paganism of Western Europe, and
- (iii) a belief in sorcery, with sorcery described as a presencing {2} of acausal energy into the realm of the causal. {3}

In regard to pre-Christian paganism,

"A genuine pagan is someone who believes there is a creative force in Nature which produces, or is responsible for, and which changes, living beings, including ourselves. Furthermore, a pagan also believes that conventional religions, with their idea of an all-powerful deity or God, are unnatural since Nature and its creative force cannot be represented by a single, all-powerful, anthropomorphic deity.

Expressed another way, a genuine pagan is someone who respects Nature, and her creations, and who accepts that what exists, in Nature, has some order or purpose [...]

Essentially, paganism means a certain attitude to life; that is, a particular way of living. It does not mean, and does not necessarily involve, worship of strange gods and goddesses or spirits; weird rituals, or 'spells and conjurations'. Genuine ancient paganism was an instinctive belief in a particular folk or community, in the Destiny or importance of that folk, and what is necessary to ensure the well-being and survival of that folk. In all genuine paganism there is an understanding of or feeling for the particular land or place where the folk dwells - that is, a regard and even reverence for 'ancestral land'.

The ancestors of the folk are regarded as being present in or re-born into, this ancestral land. The well-being and survival of the folk depend on respecting these ancestors, respecting the land itself without which these ancestors would be 'homeless', and respecting the forces of Nature which produce the land, give it its fertility, and which are more powerful than any individual. Thus, a genuine pagan has a sense of the organic nature, or wholeness, of their community or folk, and of how this folk is balanced between their land and Nature herself. There is, in short, a genuine sense of belonging.

Thus, there is in genuine ancient paganism an explanation of the place of the individual in the general 'scheme of things', as well as an explanation of the origins and importance of a particular folk or community. Mostly, these explanations take the form of myths and legends.

Paganism is thus a natural, instinctive, 'view of the world' or Weltanschauung. It is also more natural, more productive of individual well-being, and more correct, than conventional religions like Christianity. Such religions are in many ways unnatural abstractions which destroy the natural balance a folk attains with its ancestors, its ancestral lands and its sense of Destiny. Such religions also elevate an abstract, unhealthy, world-negating, anti-Nature spirituality above physical well-being, as they replace the ideal of individual and folk excellence by obedience and faith to some Church or some God." {4}

O9A Sorcery

Fundamental to understanding sorcery, as propounded by the ONA, is the belief that there is more to reality than can be experienced through the five senses: that all living beings possess "magickal - Occult - energies", with the apprehension, understanding, and manipulation of such energies being one of the aims of the O9A Seven Fold Way. {5}

According to O9A septenary tradition, these Occult energies possessed by things and by 'life' derive from what it is convenient to describe as the acausal: that is, every living entity is a point or region where acausal energies manifest in our causal, phenomenal, universe, the amount and type of this energy being dependent on the type of entity. These acausal energies are said to derive from a parallel acausal universe which intersects our causal universe at certain places.

By virtue of the fact that life possesses acausal energy it is possible for human beings to consciously act as a gateway, or nexion, between the causal and the acausal, and to draw acausal energy from the acausal universe. This energy can then be consciously applied for a variety of purposes. This process, which is

sorcery, requires - given our current psyche - some kind of structure or symbolism.

Thus, to draw upon - to presence in the causal - such energies it is usually necessary for the individual to use some form of framework or symbolism or archetypes, and techniques of external and internal sorcery use such symbolism or archetypes to bring both apprehension of the energies and their control. Various systems of symbolism exist - most denoting types of energy by gods, goddesses, spirits or demons. One such system of symbolism is the septenary system of the O9A as described in the 1980s *Naos* text. {6}

The basic aim of sorcery is Change, evolution: of our consciousness (as in Internal Sorcery or Magick), of the external world (as in Aeonic Sorcery or Magick) and via experiential, antinomian, personal experience (as in External Sorcery or Magick).

The Ultimate Aim

The O9A Seven Fold Way is an individual years-long quest, or journey, whose ultimate aim is the personal discovery of wisdom: of Lapis Philosophicus, where Lapis Philosophicus means the "jewel of the alchemist", since the term Philosophicus means an alchemist and not, as is commonly said, a philosopher, just as lapis (qv. λίθος τῶν σοφῶν) when used in Latin alchemical texts means "jewel" and not "stone".

For O9A aural tradition relates that λίθος as a jewel, or precious stone, was attested by Herodotus, who in *The Histories*, Book II, 44, wrote, in reference to "the sacred Temple of Heracles", ἡ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγαθος.

It was possibly used in the same way by Aristotle who wrote, in reference to the Nine Archons,

ἀναγράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῇ βασιλείῳ καὶ ὥμοσαν χρήσεσθαι πάντες. οἱ δὲ ἐννέα ἄρχοντες ὄμινύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, ἐάν τινα παραβῶσι τῶν νόμων: ὅθεν ἔτι καὶ νῦν οὕτως ὄμινύουσι.
Athenian Constitution, 7.1

Also, as noted in *English-Greek Dictionary: A Vocabulary of the Attic Language* by S. C. Woodhouse, published by Routledge & Kegan Paul in 1910, the term λίθος describes a jewel, as in Plato:

ὦν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἱάσπιδας καὶ σμαράγδους καὶ πάντα τὰ τοιαῦτα: ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω. Phaedo 110 δ-ε

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{1} In respect of the Pymander tractate, refer to Myatt's translation and commentary in *Corpus Hermeticum: Eight Tractates*. 2017. ISBN-13: 978-1976452369

See also *The Esoteric Hermeticism Of The Order Of Nine Angles*, at <https://archive.org/details/hermetic-o9a>

{2} The term presencing is unique to the O9A, and generally refers to something acausal (or numinous) which is "manifested" in (or brought into) the causal world often by means of sorcery or by a particular Occult Art or by a particular sorcerer. A mythos associated with a particular Aeon is such a presencing.

For the O9A, the "mythos of Vindex" is associated with the New, post-Magian, Aeon.

The term can be used to describe a manifestation - usually of something acausal in nature - in the causal continuum. Hence Satan can be presenced in the causal as a particular entity or living being; as an archetype in the psyche; and also by a person who opposes what is Magian and/or who does acts which are considered heretical by a particular religion or society.

The term derives from medieval and renaissance MSS and books dealing with alchemy and demonology, such as the 1641 work by the classical Greek scholar Joseph Mede titled *The Apostasy of The Latter Times. Or, The Gentiles Theology of Dæmons*, where the phrase "the approaching or presencing of Dæmons" occurs.

{3} The acausal-causal ontology of the O9A is explained in (i) <https://web.archive.org/web/20200809060709/https://omega9alpha.files.wordpress.com/2014/01/intro-acausal-theory-v1.pdf> and (ii) <https://web.archive.org/web/20200809060709/https://omega9alpha.files.wordpress.com/2014/11/explaining-the-acausal.pdf>

{4} The quotation is from David Myatt's 1990s essay titled *Occultism and National Socialism*, available at <https://archive.org/details/occultism-and-ns>

{5} In respect of the O9A Seven Fold Way, refer to the chapter *The Seven Fold Way Of The Order Of Nine Angles* in the compilation *The Seofonfeald Paeth*, available at <https://archive.org/details/o9a-trilogy-print>

{6} A facsimile copy of Naos is available at <https://archive.org/details/naos->

The Sinister Tradition In The Real World

A journalist - seeking an interview, and with a history of writing about the O9A according to anti- fascist orthodoxy - once asked an O9A comrade of mine the following question: "Are you a genuine member of the Order of Nine Angles?"

Since my O9A comrade did not deign to answer the question and curtly refused the request for an interview, I have decided to answer the question for her.

While a plain "yes" might have sufficed for an answer - and a "yes" which a journalist, and others, could accept or might not accept - the question itself is not that simple, for implicit in it are three causal abstractions, three ideas which require defining/explaining: "genuine" and "member" and "O9A".

While such questions, and my answers, may seem pedantic, they are necessary and indeed important if one is seeking to rationally understand something termed the O9A and seeking to rationally understand "us", we who associate ourselves with "the O9A". And rationally understand as opposed, for example, to formulating or expressing an often hasty often emotive often personal and often journalistic or biased political opinion about "the O9A" and about "us".

A rational understanding which, judging by what that journalist et al have written and said over the past few years, is missing from all public and mainstream discourses about the O9A.

What, we ask, is a "genuine" member of the O9A, as opposed, for example, to someone pretending to be or declaring themselves to be a "member" of the O9A, and how is such genuineness to be established? What does "membership" of something termed the O9A mean? And what does the appellation - the term - "Order of Nine Angles" signify and imply?

° Alpha: What is the Order of Nine Angles, the O9A?

Most latter-day journalists, and apparently all anti-fascists, together with some politicians, seem to believe the O9A is a group or organization with members and which group that journalist et al classify or describe by other terms such as "satanic" and "neo-nazi" which of themselves require explanation if one really is a questioning, a rational, seeker of *aletheia* (ἀλήθεια) since, for example, there are several definitions of both "satanic" and "neo- nazi", including how Anton Long - et al, associated with the O9A - understand the terms "satanic" and "neo-nazi".
{1}

We and others of our ilk have in recent years answered that alpha question: the

O9A is not a group or organization in the conventional - hierarchical, organized - sense but rather is an Occult philosophy - a changing, evolving, sub-culture, a genre, a genus, a "sinister tradition" - which individuals can associate themselves with, or identify with, or believe in. An Occult philosophy whose foundations include Hellenic hermeticism, Greco-Roman paganism, and a Britannic Rounwytha tradition {2} and whose core Occult praxis is the Seven Fold Way. {3}

We, and others of our ilk, have in recent years also written and said that O9A Occult philosophy - the O9A - is not "neo-nazi" but rather uses National-Socialism in an antinomian, heretical, way as a causal form, an Insight Role, and thus as one possible but not mandatory short-term novitiate learning experience.

Another source about the confusion or the misunderstanding about the O9A being "neo-nazi" - a misunderstanding by most journalists, by some academics, by most if not all anti-fascists, et al - seems to have arisen over the use of the term Magian in O9A philosophy.

It is not used, as they believe, as a synonym for Jews but rather to describe an ethos. As defined in v.5.03 of A Glossary of Order of Nine Angles Terms, included in the The Seofonfeald Paeth compilation,

"The term Magian is used to refer to the hybrid ethos of the ancient Hebrews (as manifest for instance in the Old Testament) and of Western hubriati, and also refers to those individuals who are Magian by either breeding or nature. The essence of what we term the Magian ethos is inherent in Judaism, in Nasrany, and in Islam. To be pedantic, we use the term Magian in preference to the more commonly used term Semitic to describe the ethos underlying these three major, and conventional, religions, since the term Semitic is, in our view, not strictly philologically correct to describe such religions.

The Magian ethos expresses two fundamental things: (1) the notion of being "chosen" - as for example by "God" - and thus of having a special "destiny", and 2) the fundamental materialistic belief, the idea, of Homo Hubris and the Hubriati, that the individual self (and thus self identity) is the most important, the most fundamental, thing, and that the individual - either alone or collectively (and especially in the form of a nation/State) - can master and control everything (including themselves), if they have the right techniques, the right tools, the right method, the right ideas, the money, the power, the influence, the words. That human beings have nothing to fear, because they are or can be in control.

The Magian ethos is thus [also] represented in the victory of consumerism, capitalism and usury over genuine, numinous, living

culture; in the vulgarity of mechanistic marxism, Freudian psychology, and the social engineering and planning and surveillance of the nanny State; in the vulgarity of modern entertainment centred around sex, selfish indulgence, lack of manners and dignity, and vacuous "celebrities" (exemplified by Hollywood); and in the conniving, the hypocrisy, the slyness, and the personal dishonourable conduct, which nearly all modern politicians in the West reveal and practice."

Which use of the term the term Magian in preference to the more commonly used term Semitic explains why we and others of our O9A ilk are fond of quoting what a certain English poet wrote in 1873 CE: "the separation between the Greeks and us is due principally to the Hebraistic culture we receive in childhood."

A Hebraistic culture manifest in the Old Testament and a separation between us and pagan Greco-Roman culture as described for example in the text Western Paganism And Hermeticism. {4}

° Beta: Membership.

Since the OQA, rationally apprehended by a seeker of aletheia, is an Occult philosophy - a changing, evolving, sub-culture, a genre, a genus - there is no membership per se. As mentioned by "Stephen Brown" - aka Anton Long - in a letter to "Kimberly" dated 25th September 1992 eh,

"Being a member of the ONA simply means that the individual follows, or tries to follow, the path to Adeptship as outlined in various works including Naos." {5}

The confusion by non-O9A folk over "membership" seems to have arisen from four causes.

First, by individuals identifying with aspects of O9A philosophy - or who misunderstood O9A philosophy - describing themselves as, or being described by others (such as journalists or anti-fascists) as O9A members.

Second, by aspects of O9A philosophy, and/or aspects of O9A praxis, being misunderstood or misinterpreted, classic examples of which are (i) (mis)describing the O9A as "neo-nazi", (ii) (mis)describing the O9A as misogynist when O9A philosophy is anti-patriarchal, {6} pro-Sapphic, {7} and regards women as "the key to creating, opening - and keeping open - nexions to the acausal," {8} and (iii) (mis)describing the O9A as supporting Social Darwinism - "might is right" - when it regards Social Darwinism and the instinct of "might is right" as de-evolutionary. {9}

Third, because misunderstandings and misinterpretations of O9A philosophy

are embedded in parts of that philosophy, forming a mythic labyrinth which the student of O9A philosophy or the aspirant O9A sorcerer or sorceress are expected to find their way through; a kind of "mythic narrative" they can learn from and understand in an esoteric (not an exoteric) context. {10}

"Such a confusion in great numbers is one of the stated purposes of the Labyrinthos Mythologicus, and it is what makes it inherently elitist at every level. That is to say, it is not elitist because it brags or because there is an authority denying entry, but because it asks from the practitioner a wide variety of abilities, at least in potential, and the willingness to develop them through hard work.

Some of these are stated explicitly, and others are required by the sheer complexity or lack of explanations of certain things, which end up pushing the seriously interested practitioner to find ways, bridge gaps, interpret and discover his own unique way. Being unable to do so, either out of incompetence or mental intransigence, is to be culled by the design of the O9A, or to be culled out of the loop by one's own mediocrity, incapacity or emotional blockage and blinding (often the case among clever occultists)." {11}

Fourth, because part of the O9A Seven Fold Way, in its early stages, involves the individual novice sorcerer or sorceress forming their own autonomous O9A or O9A-inspired nexion (group, Temple, cell, clan, tribe) and recruiting other individuals to join it and thus become "members" of that nexion, some of which "members" may go on to follow the Seven Fold Way and form their own nexion.

° Gamma: Genuineness

In the matter of being an alleged or a self-declared member of the O9A, how can the genuineness of membership be determined? A laminated membership card complete with O9A logo? A welcome letter from some Leader/Führer/Mage or from some "official representative" giving a PO Box or e-mail address?

By contacting some Leader/Führer/Mage in person (or via e-mail) or by contacting some "official representative" operating a PO Box or some e-mail address? Or by showing some newspaper cutting or some book or viewing some web-page or blog where the alleged or self-declared member is described as a member of the O9A?

Naturally not, given the clandestine and illusive nature of "the O9A", as described by anti-fascists, by most journalists, and by some academics. Naturally not, given that the O9A is, when rationally apprehended by a seeker of aletheia, an Occult philosophy, a changing, evolving, sub-culture, a genre, a genus, a "sinister tradition", an "occult phantom menace", and not a group or organization with a hierarchy and "members". Naturally not, given the fundamental principle of The Authority Of Individual Judgement {12} which

means that no one person, no one O9A nexion, no collocations of O9A nexions, can ever represent the O9A or speak or write "on behalf of the O9A."

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{1} In regard to National-Socialism, refer to <https://archive.org/details/ns-two-types>

{2} See, for example, the 159 page compilation titled *The Esoteric Hermeticism Of The Order Of Nine Angles*, available at <https://web.archive.org/web/20160914040840/https://omega9alpha.files.wordpress.com/2016/03/hermetic-o9a.pdf>

{3} The Seven Fold Way is described in the chapter *The Seven Fold Way Of The Order Of Nine Angles* in the 300 page *The Seofonfeald Paeth*, available at <https://archive.org/details/o9a-trilogy-print>

See, for example, the chapter *The Alleged National Socialism Of The O9A* in *The Seofonfeald Paeth*.

{4} Available at https://archive.org/details/tags_20210805

See also *Being Anti-Magian And Pro-Western* in <https://archive.org/details/o9a-questions-2017-part2-vla-1>

{5} The letter is included in facsimile in volume II of *The Satanic Letters of Stephen Brown*. The letters - primary sources in respect of the OQA - are available from <https://archive.org/details/satanicletters-2> and <https://archive.org/details/satanicletters-1>

{6} Refer to On *The Anti-Patriarchal O9A Ethos* included in *The Seofonfeald Paeth*.

{7} See the novel *Breaking The Silence Down*, which forms part of the O9A Deofel Quintet, an overview of which is available at <https://web.archive.org/web/20210317104614/https://omega9alpha.wordpress.com/2020/08/22/theapolitical-deofel-quartet-2/>

The complete Deofel Quintet is available from: <https://web.archive.org/web/20201024085551/https://omega9alpha.wordpress.com/deofel-quartet/>

{8} *How To Distinguish The Order Of Nine Angles*, at <https://web.archive.org/web/20210516053920/https://omega9alpha.files.wordpress.com/2018/04>

{9} Qv. Classic O9A texts such as (i) *Culling As Art*, (ii) *The De-Evolutionary Nature of Might is Right*, and (iii) *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts*.

All three texts are included in <https://web.archive.org/web/20210215070358/https://omega9alpha.files.wordpress.com/2019/08/09a-development-arete.pdf>

{10} As someone using the pseudonym NorthWind wrote, in 2017: "For beginners, the O.N.A. is a total mystery and puzzle - and deliberately so. Try to google the material and you'll find a truckload of it, but after two months of reading you're more confused than from the onset. It takes years to get some manner of grip on it - which is obviously by intentional design, to test the seeker's will and resolve. You'll turn away pretty soon if you do not have this sinister flame burning inside."

As someone else - see footnote {11} - wrote:

"From its inception, the Seven-Fold Way was intended to see most fail, to see most crumble under pressure, by a reluctance to try again, by carelessness leading to mental or physical injury or destruction. It should be clear to any objective and intelligent student of the materials (not to speak to a practitioner, I presume) that personal discernment is the foremost of all ONA requirements, once a holistic and balanced view of its rather wide assortment of ideas throughout the decades has been at least partially digested. To even suggest that the failure of many (most?) ONA would-be initiates is a sign of failure of the system, or to suppose that the bickering between ONA-inspired/derived groups implies an alarming state of affairs threatening to take it down, is to not to be able to see beyond the proverbial nose."

{11} *A Confusion In Great Numbers*, included in <https://archive.org/details/discovering-nexion-zero>

{12} See for example the texts *The Authority Of Individual Judgement: Interpretation And Meaning* and *Authority, Learning, and Culture, In O9A Tradition*, both included in *The Seofonfeald Paeth*.

The Sinisterly-Numinous Tradition

1. The Order of Nine Angles (O9A, ONA) is a sinisterly-numinous mystic tradition: it is not now and never was either strictly satanist or strictly Left Hand Path, but uses 'satanism' and the LHP as 'causal forms'; that is, as techniques/experiences /ordeals/challenges (antinomian and otherwise) in a decades-long personal anados to engender in the initiate both esoteric, and exoteric, pathei mathos, and which pathei mathos is the beginning of wisdom.

The extreme type of 'satanism' advocated by the O9A is - for O9A initiates - only one part of the 'sinister' aspect of the sinisterly-numinous tradition: a necessary and novitiate pathei-mathos, a modern 'rite of passage'.

2. The Order of Nine Angles is a guide to that personal enantiodromia (that internal alchemical change) which can result from a conscious, a deliberate, pathei-mathos: from a practical learning that is and must be (given our unaltered physis - our natural fitrah - as human beings) both 'sinister' and 'numinous' and both esoteric (occult) and exoteric (exeatic, antinomian).

3. Being O9A - belonging to the O9A - means both (a) using O9A esoteric philosophy, and one or more of its praxes, as guides to achieve that personal enantiodromia, and (b) accepting and living according to the O9A logos, since that logos is the unique perceiveration which differentiates the O9A from other occult philosophies past and present, and which logos presences the essence, the ethos, of the O9A.

4. The O9A logos is manifest esoterically as a particular physis: that is, is manifest in a particular (pagan) weltanschauung and in a particular personal character.

5. The O9A logos is manifest exoterically in the O9A code of kindred honour. For that code embodies - as living by that code can cultivate in the individual - both a pagan understanding/gnosis and the necessary O9A character.

The Nature Of Reality

Regarding the nature of Reality, the perception and the understanding which initiates of the O9A mystic tradition personally discover via their anados are:

- (i) the nexible (the causal-acausal) being of our human physis;
- (ii) the potential we as individuals possess to consciously evolve our own individual physis;

- (iii) the unity - the mundus, the Being - beyond the apparent opposites of 'sinister' and 'numinous', of causal/acausal, of masculous/muliebral, a unity indescribable by ordinary language but apprehensible by esoteric languages and a particular manner of living;
- (iv) the transient, temporal, nature of all human manufactured causal abstractions and ideations and ideologies; (v) of an attainable acausal existence beyond our mortal death.

Occult Philosophy

The foundation of the occult (the esoteric) philosophy of the O9A is the axiom of causal-acausal being, with ourselves - by virtue of our consciousness - a nexus (nexus) between causal being and acausal being.

One of the axioms of the occult philosophy of the O9A is that it is only possible to apprehend the realm of the acausal (which realm includes but is not limited to the supernatural) by using our (mostly latent) human faculty of empathy - of empathic wordless knowing - and by developing new faculties, such as 'acausal-thinking' and which 'acausal-thinking' can be developed by esoteric techniques such as The Star Game consisting of as that three-dimensional 'game' does of seven boards - arranged as a septenary Tree of Wyrd - with a total of 308 squares and with 81 pieces per 'player'.

Occult Praxes

The three occult praxes - techniques/experiences/ordeals/challenges - of the O9A are the means by which the initiate may consciously acquire the necessary esoteric and exoteric pathei mathos. The three praxes are:

The initiatory hermetic Seven Fold Way.
The Way of the Drecc and the Niner.
The Way of the Rounwytha.

A Labyrinthine Labyrinth

From its beginnings in the early 1970s, the Order of Nine Angles has had, quite intentionally, an inner core obscured by various outer layers. Thus its exoteric, external, appearance does not necessarily reflect its esoteric essence, and which exoteric appearance serves and has served a particular and practical purpose, as the O9A mythos serves and has served a particular and practical purpose. To access the inner core, an individual has to work their way through the outer layers which, together, form a labyrinth.

Being Anti-Magian And Pro-Western

Question:

You have as one of your five principles "Defiance of and Practical Opposition to Magian Abstractions." My questions are why such strident defiance and opposition, and isn't that principle just an endorsement of the anti-Jewish and political sentiment that lay at the heart of Nazism, with Magian just a codeword for Jewish?

Reply:

We define Magian as follows, and I quote from the *Glossary of ONA Terms*, v.5.04,

"The term Magian is used to refer to the hybrid ethos of the ancient Hebrews (as manifest for instance in the Old Testament) and of Western hubriati, and also refers to those individuals who are Magian by either breeding or nature. The essence of what we term the Magian ethos is inherent in Judaism, in Nasrany, and in Islam. To be pedantic, we use the term Magian in preference to the more commonly used term Semitic to describe the ethos underlying these three major, and conventional, religions, since the term Semitic is, in our view, not strictly philologically correct to describe such religions.

The Magian ethos expresses two fundamental things: (i) the notion of being "chosen" - as for example by "God" - and thus of having a special "destiny", and (ii) the fundamental materialistic belief, the idea, of Homo Hubris and the Hubriati, that the individual self (and thus self identity) is the most important, the most fundamental, thing, and that the individual - either alone or collectively (and especially in the form of a nation/State) - can master and control everything (including themselves), if they have the right techniques, the right tools, the right method, the right ideas, the money, the power, the influence, the words. That human beings have nothing to fear, because they are or can be in control." {1}

One of the reasons the O9A (Order of Nine Angles, Omega9Alpha) is so opposed to Magian Occultism - manifest in the grimoire, qabalistic influenced, 'sorcery' of Howard Levey, the Temple of Set, Crowley, the Hermetic Order of The Golden Dawn, and those influenced by them - is that we perceive it is a distortion of a very ancient (and for us, an important because Western) esoteric Art and tradition. An Art and a tradition that has been much misunderstood and part of

which misunderstanding is due to abstractions - denoted by particular words or terms - being imposed on ancient texts. The texts are then viewed through such words and terms and most of which terms and words - pertinent examples being 'sorcery' and 'magick' - have modern meanings entirely irrelevant to the ancient context. As a result there is the illusion of having understood, or the pretension of a superficial knowing.

While such matters may seem abstruse and intellectual - perhaps even pedantic or irrelevant - to most modern Occultists, they express one of the fundamental differences between the O9A and other Occultists. For the type of person suited to the O9A is someone who desires to know; who desires to discover and learn things for themselves; who accepts that the Occult path is arduous and often decades long; and who feels that wisdom and understanding result from pathēmathos, from practical personal experience and practical personal study. In brief, someone desirous of pursuing arête and who thus has an elitist outlook on life. Seeking to recruit and guide such individuals is why the O9A itself is elitist.

As an illustration of such misunderstanding we shall consider some notes on part of Book IV of Virgil's *Aeneid*, a work regarded for centuries as one of the foundations of Western culture and which expresses aspects of the essentially pagan Western ethos that the O9A embodies and seeks to champion over and above the Magian ethos that has - through Judaism, Nasrany, Islam, and qabalistic Occultism - so distorted and now almost supplanted that pagan ethos.

The extract which follows was written by Mr Anton Long some years ago and published in *Azoth*, an internal ONA bulletin which ceased publication following his retirement in 2011.

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[Begin Quotation]

On Sorcery In Virgil's Aeneid

The following text - along with an awful lot of classical literature - has long been misunderstood.

hinc mihi Massylae gentis monstrata sacerdos,
Hesperidum templi custos, epulasque draconi
quae dabat et sacros servabat in arbore ramos,
spargens umida mella soporiferumque papaver.
haec se carminibus promittit solvere mentes
quas velit, ast aliis duras immittere curas,
sistere aquam fluviis et vertere sidera retro,
nocturnosque movet Manis: mugire videbis 490
sub pedibus terram et descendere montibus ornos.
testor, cara, deos et te, germana, tuumque

dulce caput, magicas invitam accingier artis.

Here is a misinterpretation of the Latin, published in 1910, which completely distorts the meaning:

"From thence is come a witch, a priestess, a Numidian crone, who guards the shrine of the Hesperides and feeds the dragon; she protects the fruit of that enchanting tree, and scatters there her slumbrous poppies mixed with honey-dew. Her spells and magic promise to set free what hearts she will, or visit cruel woes on men afar. She stops the downward flow of rivers, and turns back the rolling stars; on midnight ghosts she calls: her votaries hear earth bellowing loud below, while from the hills the ash-trees travel down. But, sister mine, thou knowest, and the gods their witness give, how little mind have I to don the garb of sorcery."

Here is my interpretation which seeks to express what Virgil actually wrote:

"From there a priestess of the Massylian clan was made known to me - custodian as she was of the Temple of Hesperidum - who delivers food to the Dragon and protects the sacred branches of the Tree, sprinkling there moist honey and soporific seeds of poppy. She offers - to whomsoever she chooses - to release through song their feelings, and - for others - to let in lasting anxiety: to still the flowing waters and redirect the constellations to where they were; to drive away the Shades of Night. You shall perceive the Earth shake beneath her feet and the Mountain-Ash descend the mountains. And, my sister, upon the gods and by your dear life I bear witness that I reluctantly undertake the practice of The Craft."

- a) The word translated by song is *carmen* (as in Orff's *Carmina Burana*) and might well be a reference to the power of song as evident in the myth of Orpheus and Eurydice. The word translated by 'feelings' is *mentes*, although a suitable alternative translation would be 'to free through song the heartache' since the Latin and the context - *abolere nefandi cuncta viri monumenta iuvat monstratque sacerdos*, "that slimy man" - suggests the place in the body where strong emotions and feelings are considered to reside.
- b) The phrase *sistere aquam fluiis et vertere sidera retro* is not meant to be taken literally, but rather metaphorically; as in 'still the tears of heartache' and 'return to how things were' before the anxiety. Similarly, *nocturnosque movet Manis* is turn away, move away, banish, the 'ghosts' that might haunt our sleepless nights.
- c) The word translated by The Craft is *magicas* and which Latin word is derived

from the Greek μαγικός with the etymology of the Greek word being uncertain, although μαγικός is the title of a work attributed, in the *Suda*, to Antisthenes, and by Diogenes Laertius to Aristotle (qv. V. Rose, *Aristotelis Qui Ferebantur Librorum Fragmenta*, Leipzig 1886). One suggestion was that the word derives from Magi, with the (popular but unproven) assumption being that the Magi were skilled in what is now termed 'magick' (or sorcery, γοητικός, qv. Aristotle Fragment 36), although there is evidence to suggest (qv. Fragments 33 and 35) that the 'lost work' with the title μαγικός - whomsoever the author was - treated the Magi as philosophers and not as sorcerers, with Plutarch in *Adversus Colotem* mentioning a work which dealt with Zoroaster as a philosopher.

In Ovid, Tacitus, and Pliny the Elder, *magicus* can be taken as meaning one or more of the following: (i) a particular type of chanting or singing, of an ancient kind different from what the word 'incantation' now implies; (ii) certain types of divination including what is now known as astrology; (iii) certain rites and practices, including human sacrifice (*homo immolaretur*); and (iv) the use of herbs to cure ailments and sickness. Pliny (Book XXX, iii) also comments that *britannia hodieque eam adtonita celebrat tantis caerimoniis, ut dedisse Persis videri possit*, "even now Britannia practices it so enthusiastically with such large ceremonies it is conceivable they gave it to the Persians."

Hence to translate *magicas* here as 'magic' or 'sorcery' - replete as those words now are with accumulated meanings irrelevant to ancient times - is unhelpful, particularly as Pliny writes (in Book XXX, ii) that Homer's *Odyssey* is based upon the Art (ars) in question and relates a legend that Pythagoras, Empedocles, Democritus, and Plato, all journeyed abroad to learn that Art.

Given what Ovid, Tacitus, and especially Pliny the Elder - and Homer in *The Odyssey* if we accept Pliny's suggestion - wrote regarding the art that is *magicas*, then *The Craft* is a most suitable translation, redolent as it is of an ancient and almost forgotten Western esoteric tradition.

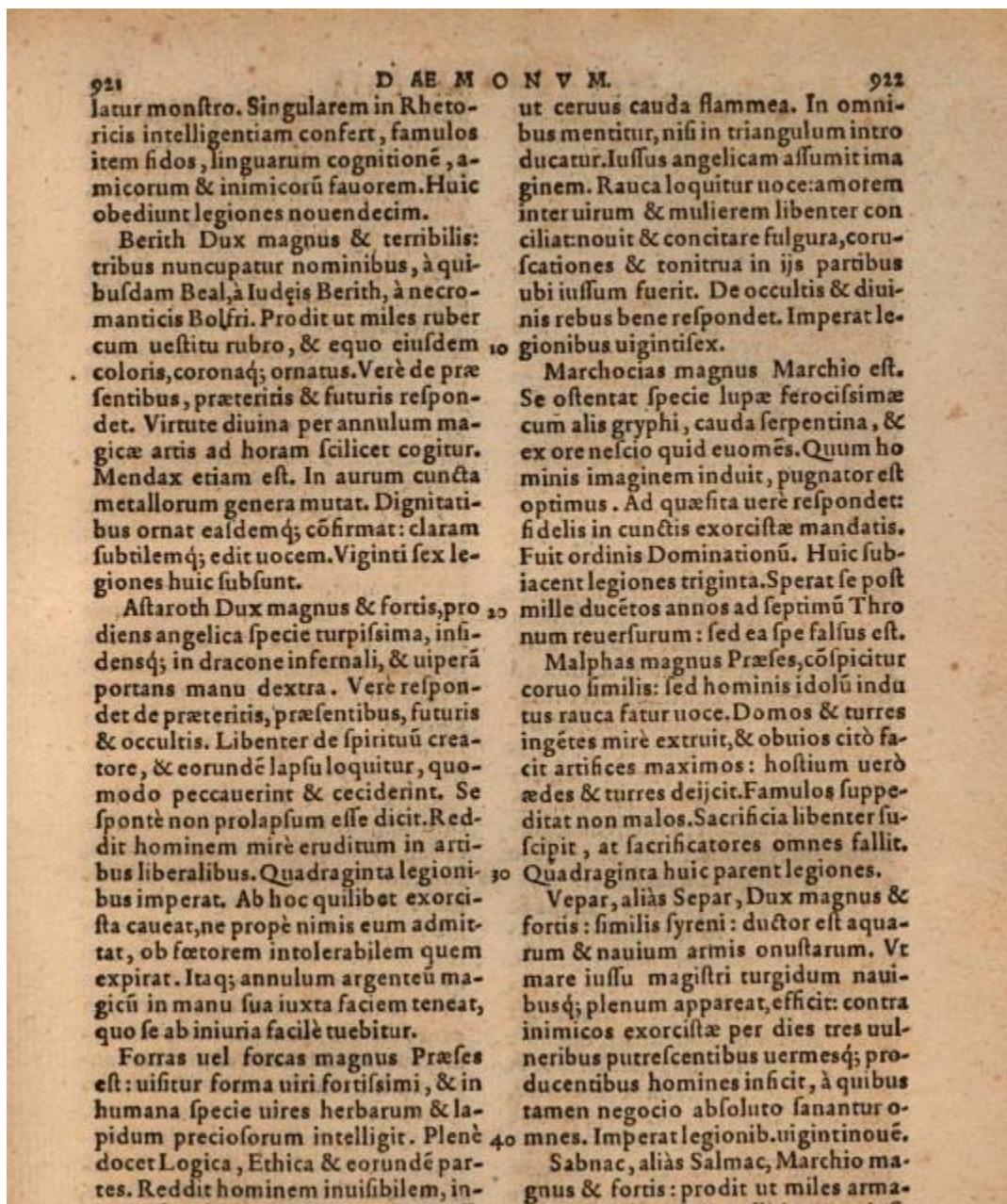
[End Quotation]

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What is evoked by Virgil - the immolation of a lady (Dido) who would rather die than dishonour herself and live with a barbarian; who is angry at Aeneas for deserting her, and who seeks aid through *The Craft* via a dragon- friendly priestess - is a manifestation of the Western ethos and a world away from what is evoked by the medieval grimoire, qabalah-influenced, tradition with its profusion of hierarchical 'demons', its alleged 'secrets', and its promises that anyone can control such entities if they have the right accoutrements and the right names:

Berith Dux magnus & terribilis: tribus nuncupatur nominibus, a quibusdam Beal, a Judæis Berith, a necromanticis Bolfri.

Berith - a Grand Duke and fearsome - has three names. By some, he is called Be'al; by the Jews Berith; by necromancers, Bolfri.



A page from Joannis Wieri *De Praestigiis Daemonum*, published in 1577, describing such demons as Berith and Astaroth

The above quotation regarding Virgil, from a work by Mr Long, and books such as *De Praestigiis Daemonum*, should illustrate a basic difference between the Order of Nine Angles and others, for the O9A celebrates and presences the aristocratic, the cultural, the intellectual, and a decidedly Western and pagan ethos, as opposed to the plebeian, the vulgar, Magian ethos of the likes of

Howard Levey and Mr Crowley with their Hebraistic demons, their droning about egoism, and such vulgar manifestations as might is right. An O9A celebration manifest in Καλὸς Κάγαθός and which ancient Greek term manifests both the aim of the O9A Seven Fold Way and the ethos of The New Aeon which the O9A exists to presence via its Sinister Dialectic.

The ethos of The New Aeon is pagan one evolved (by the O9A and others) from the Greco-Roman and Western notion of καλὸς κάγαθός, of τὸ καλόν (the beautiful) and τὸ ἀγαθὸν (the honourable) manifest as these are in the O9A Code Of Kindred Honour and in the balancing (ἀρρενόθηλυς) of the masculous and the muliebral via the enantiodromia that is the Seven Fold Way and presenced as that balance is in the Grade Rituals of Internal Adept and of The Abyss.

Exoterically, καλὸς κάγαθός expresses the law of personal honour as opposed to the lifeless, abstract, law of the nation-State and of supranational entities such as the United Nations. It represents a new yet anciently-derived type of civitas, of duty, and thus implies a new aristocracy in place of the democracy of the herd and the politics of the hubriati.

Which O9A celebration and presencing - with its aristocratic, cultural, intellectual, Western, and pagan, manifestations - is esoterically so far beyond a particular political manifestation as to make further comment irrelevant.

As a certain English poet wrote in 1873 CE, "the separation between the Greeks and us is due principally to the Hebraistic culture we receive in childhood."

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{1} The *Glossary of ONA Terms*, v.5.04, is included in *Discovering Nexion Zero* available at <https://archive.org/details/discovering-nexion-zero>

Distinguishing The Magian

The Magian ethos - the character, nature, the physis, the beliefs, the world-view, that animate and distinguish a Magian - was and still is manifest in Judaism, in Christianity, and in Islam, all of which religions make a distinction between "the chosen ones", "the saved," "the damned" and "the heretics" - and thus possess a necessary dialectic of opposites as well as invented causal abstractions - with there also being an Eschatology and an expected belief by adherents to some "official" theology.

Modern manifestations of the Magian ethos - of the physis that distinguish a Magian - include what have been termed "anti-fascism" and "anti-racism", the myth of the holocaust, and also Marxist-Leninism {2}{3}. These manifestations have led to the recent invention of causal abstractions such as "hate speech", "racial hatred", "racism", and "holocaust denial" all of which have been used and are being used to not only censor the views of opponents of modern manifestations of the Magian ethos but also to criminalize and imprison them, these modern heretics.

For such modern manifestations of the Magian ethos as anti-fascists and communists not only have declared as enemies those who are in practice dissenters and heretics from the "righteous beliefs" - the ideology/theology - of "the chosen ones", "the saved," the believers, but also anti-fascists and communists and other Magians have a pre-determined, restrictive, religious, intolerant, way of observing and interacting with the world and with other human beings based on the ideological causal abstractions they or their fellow-travellers have invented.

One distinction between the Magian ethos and the classical Greek and Western Faustian *ethea* is that the pagan world-views of Ancient Greece and of the indigenous, non-Christian, folk of Europe did not have a theology of, or an abstraction or abstractions regarding, heresy and so over generations tolerated diverse interpretations of the pagan world-view and a tolerance regarding diverse religious beliefs in general.

In respect of the modern Magian abstractions of "hate speech", "racial hatred", and "racism", such abstractions not only represent an ideology in part derived from Marxist-Leninism, but also represent - despite what some supporters of such abstractions may believe - an intolerance because individuals and groups are impersonally judged, stereotyped, according to whether such heretics have done or said things that their opponents do not approve of and have invented terms and categories to describe.

For those so accusing others of such modern heresies, or believing such accusations of heresy, always assume, from whatever motive or for whatever reason, that "they are the righteous ones and represent the moral high ground, as zealous crusaders - be they political or religious - always do and always have done." {4}

Hence they, with the certitude born of intolerance and hatred, have made it almost impossible for those they accuse of such heresies to defend themselves for they have persuaded so many Westerners - especially in governments, in the police, in positions of authority, in academia, in the teaching profession - that their invented abstractions are real and that such heretics must be guilty because to defend and to support such things as racial separation, as an ethnic State, a desire to live among one's own kind, to be proud of one's

ancestral White, Western, culture, and to defend National Socialist Germany and to question the holocaust, are morally reprehensible, evil, hateful things to do, and - ipso facto - are "hate speech", "racial hatred", "racist" and in respect of the myth of the Shoah/holocaust "demean, insult, disparage" the memory of the dead or "glorify or justify genocide" with it being a criminal offence in over a dozen European countries to deny the holocaust - aka "demean, insult, disparage" the memory of those allegedly killed {5} - with law courts in several countries having gone so far as to declare that the alleged holocaust meets the criteria for what is termed 'judicial notice' so that in any trial the truth of the holocaust cannot be questioned or doubted.

It seems undeniable to us, at least, that the invention of such modern Magian abstractions, such modern heresies, and using them as a means of censorship and repression, have benefited those who support both multi-racial societies and the demise of the practical resurgence of Western paganism as was represented by German National Socialism and is now represented by philosophies of the kind espoused by groups such as Reichsfolk {6} and as embedded in O9A philosophy. {7}

Aeonic Sorcery: National Socialism

The understanding of National Socialism which is embedded in O9A philosophy enrages "both the believers in the modern manifestations of the Magian ethos and their fanatical anti-fascist crusaders" {1} for three reasons.

First, because it is a heresy against their ideology, against the modern Magian and anti-fascist religion of holocaustianity; {8} second, because it exposes, through for example references to Myatt's 1990s NS writings {9} the lies about National Socialist Germany and National Socialism which are one of the foundations of holocaustianity; third, because O9A philosophy positively encourages practical, direct, opposition to Magian abstractions - a practical opposition which is one its five core principles {10} - by means of Aeonic sorcery, by Insight Roles where National Socialism is publicly championed and propagated, and by sinister rites such as The Mass of Heresy. {11}

In regard to Aeonic sorcery, in a text distributed in the 1980s titled *Aeonics and Manipulation I* - published in 1992 in *Hostia* volume II {12} - the following are regarded as necessary to aid the creation of a new Aeon:

- 1) the presencing of sinister energies in particular ways at this present time - i.e. the creation of specific archetypal forms/images /systems/ideas which affect individuals.
- 2) the opening of a physical nexon to draw acausal energies in a significant way and enable their presencing.

3) the performance of certain Aeonic rites (e.g. Nine Angles) to create sinister 'psychic pressure', altering individuals. [Note: this is more general than (1) and involves letting the energies presence according to their nature, this nature being formed via the rites used.]

4) the creation of particular and specific practical forms and the channelling of magickal energies into these.

5) the emergence of more Adepts of the sinister tradition

- i.e. individuals possessed of self-understanding, Occult insight and abilities, who are imbued with the ethos of the new Aeon.

6) the creation of the ethos of the new Aeon in a way enabling its apprehension (both unconsciously and consciously) by those who are not Adepts and who are not involved in esoteric Arts.

In addition, and as mentioned above, there is (a) undermining Nazarene/ Magian forms/effects; and (b) aiding the fulfilment of a Faustian Imperium [...] with (b) involving assisting in both a magickal and a practical way, those individuals/groups/forms who/which have as their aim a practical expressing of Faustian ideals, and who/which thus assist or contribute to the Faustian ethos. In political terms, this means National-Socialism and similar expressions of the Faustian ethos.

In *Aeonics and Manipulation II* - also published in 1992 in *Hostia* volume II - more detail was given, although it should be remembered that the O9A use the term Satanism to refer to what is antinomian, or heretical, in a particular culture; to refer to opposition to the Magian ethos in particular, and to refer to "a pagan joy in conquest, experience, living, in seeking and going beyond limits, physically and intellectual.

Part I considered means; here, we are concerned with what terms like 'new sinister Aeon' mean.

First, it should be understood that the present civilization [which re-presents the energies of the Aeon now existing] was, in its ethos, essentially what is termed 'Faustian'. That is, dynamic, questing for knowledge and understanding. The exoteric expression of this ethos is science - or, more correctly, a reasoned approach to the 'world'; a conscious evaluation based on experience/ evidence. Aspects of this ethos are expressed in the Renaissance - and in National-Socialist Germany. This latter is most important, and so often mis-understood. NS Germany represented the quintessence of 'Western' civilization: an exuberance, a balance between 'Man' and 'Nature', a spiritual force heir to the ancient Greeks and Romans. Civilization means a way of living - and of dying - more than it means Art and artifacts. It certainly does not mean material comforts, or even a certain type of politics (like 'democracy'). The greatest example of and model for a civilization, is the warrior: someone who enshrines honour, loyalty and natural justice (or 'fair-play'). That this is so seldom understood, today, is evident of how few really understand: of how precious wisdom still is. Further, the fact that the above statements regarding National-Socialist Germany are heresy (in the literal sense) today, explicates the distortion that has occurred in the Faustian civilization far better than dozens of words.

This ethos, exoterically, is Satanic. That is, the true ethos of the West enshrines a Satanic view of the world - a pagan joy in conquest, experience, living, in seeking and going beyond limits, physically and intellectually. The morbidity of the Nazarene has undermined all this - distorted it. In essence, therefore, a Faustian Imperium would have been a type of Satanic State on Earth: a fulfilment of the first part of the sinister dialectic of history, and would have made possible the next part or stage, that of a Galactic Empire. It would be during this later stage that another goal would have been achieved - a genuine evolution in consciousness, a higher type of individual, on a massive scale. That is, Adepthood with its self-understanding and knowledge would be commonplace rather than (as now) the preserve of a few.

However, Satanism - in both exoteric and esoteric forms - became and is a heresy. Except for a brief and glorious period when an exoteric form achieved power - i.e. NS Germany.

Here, exoteric means an outward form or means: a physical presencing which achieves change in the causal. Esoteric means 'the essence'. An example - an Initiate of the sinister tradition becomes through Initiation an outward expression of Satanic spirit, consciously. The sinister becomes presenced, in the causal, by the actions/magick/life of the Initiate. In a sense, the causal persona/psyche of the Initiate is a "Temple of Satan". As the Sinister Way is followed, according to tradition, the Initiate accesses more and more of the sinister - presences more of it in the causal, causing/provoking change both internal and external. As knowledge and understanding increase, there is more awareness of the sinister as it is - i.e. without forms: the sinister ceases to be hidden or occult. At first, the essence of the sinister is hidden or obscured. An exoteric form implies a form, a channel - which is not necessarily consciously understood as a form or channel. A form can be either 'positive' or 'negative' with respect to the morals pertaining at the time - the sinister is beyond opposites but can only be presenced through them at particular times. That is, it becomes 'earthed' through a positive or negative form and thus provokes change and evolution. However, 'morals' - as mentioned above - does not mean ethical: rather, it implies the prevailing 'spirit' or orientation, the orthodoxy of the moment.

What all this amounts to is that O9A philosophy - together with the presencing of that philosophy by individuals and nexions, together with its Vindex mythos - are profoundly anti-Magian in both theory and practice, seeking as they do a New Aeon and an Imperium whose founders, as Myatt wrote in his 1984 text *Vindex - Destiny of the West*,

"may not call themselves National Socialists or use as their symbol the swastika flag, [but] they will nevertheless be the heirs of National Socialism. In this bond lies the key to the creation of Imperium." {13}

The O9A Seven Fold Way And The Magian Ethos

The ancient Greek term Καλὸς Κἀγαθός manifests both the aim of the O9A Seven Fold Way {14} and the ethos of The New Aeon which the O9A exists to presence via its Sinister Dialectic. It also expresses the truthful essence of National Socialism and which essence {15} the Magian has done so much to hide through, for example, the myth of the holocaust and their modern invented abstractions such as "racism".

As described in *A Glossary of Order of Nine Angles Terms*, version 5.04,

"The ethos of The New Aeon is a pagan one evolved (by the O9A and others) from the Greco-Roman and Western notion of καλὸς κἀγαθός, of τὸ καλόν (the beautiful) and τὸ ἀγαθὸν (the honourable) manifest as these are in the O9A Code Of Kindred Honour and in the balancing (ἀρρενόθηλυς) of the masculous and the muliebral via the

enantiodromia that is the Seven Fold Way and presenced as that balance is in the Grade Rituals of Internal Adept and of The Abyss.

Exoterically, καλὸς κάγαθός expresses the law of personal honour as opposed to the lifeless, abstract, law of the nation-State and of supranational entities such as the United Nations. It represents a new yet anciently-derived type of civitas, of duty, and thus implies a new aristocracy in place of the democracy of the herd and the politics of the hubriati."

In practice, the O9A Seven Fold Way does the exact opposite of modern invented Magian abstractions. Such abstractions "hide the physis (the nature) of living beings and thus the ontological relationship between living beings and between an individual being and Being itself," {16} while the Seven Fold Way, through its ordeals, its sorcery, its Insight Roles, its Grade Rituals, gradually over a period of years and via pathei-mathos, reveals - uncovers - the physis of the individual sorcerer/sorceress, the physis of living beings, and of our relation to both Being and causal/causal Time.

That is, the O9A Seven Fold Way can lead the individual to discover Lapis Philosophicus, and thus Wisdom. The wisdom of a Magus/Mousa/Rounwytha, of someone "above Time", {17} and which wisdom I personally - and several others who associate themselves with the O9A - believe David Myatt expressed in the essentially pagan way of life he termed the philosophy of pathei-mathos and also in his two 2017 monographs titled *Classical Paganism And The Christian Ethos* and *Tu Es Diaboli Ianua*. {18}

As Savitri Devi wrote in Chapter 3 of her 1958 book *The Lightning and The Sun*:

"But there are also men 'outside Time' or rather 'above Time'; men who live, here and now, in eternity; who (directly at least) have no part to play in the downward rush of history towards disintegration and death, but who behold it from above - as one beholds, from a strong and safe bridge, the irresistible rush of a waterfall into the abyss - and who have repudiated the law of violence which is the law of Time [...] But the salvation which the men 'above Time' offer the world is always that which consists in breaking the time-bondage. It is never that which would finds expression in collective life on earth in accordance with Golden Age ideals. It is the salvation of the individual soul, never that of organised society [...]

Men 'outside Time' or 'above Time,' at the most saviours of souls, have, more often than not, disciples who are definitely men 'against Time.' No organisation can live 'outside Time' - 'above Time' -

and hope to bring men back, one day, to the knowledge of the eternal, values. That, all men 'above Time' have realised. In order to establish, or even to try to establish, here and now, a better order, in accordance with Truth everlasting, one has to live, outwardly at least, like those who are still 'in Time'; like them, one has to be violent, merciless, destructive - but for different ends.

Knowing this, the real men 'above Time' are the first ones to understand and to appreciate the wholehearted efforts of their disciples 'against Time,' however awful these might appear to ordinary people [...] The fallen world can never understand them."

But 'the fallen world' often hates these individuals who are *above Time*, and the legacy they leave behind, which legacy is often a means to uncover what the causal abstractions of the fallen world conceal or have concealed.

As Richard Stirling of Reichsfolk wrote, {16} Myatt's

"continuing emphasis is on Greco-Roman and Western values and virtues such as honour, chivalry, nobility of character, and personal manners. In other words, Myatt's apparently 'above time' philosophy of pathei-mathos is ineluctably Western, pagan, and practical, and in essence opposed to the Magian abstractions - such as the concept of "racism" - that now dominate the nation States of the modern Western world to the detriment of our ancestral Faustian ethos."

Haereticus
May 2021 ev
v.1.03

{1} *Toward A New Aeon*, O9A e-text, 2021 ev

{2} "From Judaism have come two religions: Christianity and Islam. Its third and latest child has not been a religion but an ideology: Marxism [...] It is this which draws us near to our close relatives, the Marxists [...] A Jewish passion runs through them too. No people gave more to its political ideas than the Jews, and one of the most glorious chapters in our history is that of the Jewish martyrs for materialism." Rabbi Lionel Blue, *To Heaven with Scribes and Pharisees*, Darton, Longman & Todd, in association with the Reform Synagogues of Great Britain, 1975.

{3} R. S. Wistrich, *Revolutionary Jews from Marx to Trotsky*. Harrap, 1976.

{4} *Applying Myatt's Philosophy To The Real World: Part Two, The Crusade Against Hate-Speech*. e-text, 2019. Included in <https://archive.org/details/discovering-nexion-zero/>

{5} The government of one Western country enacted a law which stated that "whoever intentionally, publicly, verbally or in print, over the internet or through any other medium or means, approves, ridicules or maliciously denies the existence or seriousness of crimes of genocide, war crimes, crimes against humanity, the Holocaust and other crimes of Nazism" is liable to criminal prosecution and imprisonment. <https://www.lawspot.gr/nomikes-plirofories/nomothesia/n-927-1979/arthro-2-nomos-927-1979-dimosia-epidokimasia-i-arnisi>

{6} Regarding the National Socialism of Reichsfolk, see <https://archive.org/details/ns-two-types>

{7} The little known - to outsiders - 2006 O9A text *Sorcery, The Sinister, Aeons, and The Psyche of The Folk*, states that

"such living-beings as the folk and the folkish- culture which derives from the living of such a being, are only what-are, on this planet where we dwell. That is, they are aspects of Nature: they correctly describe the reality of how the acausal is presenced, in the causal, on this planet, through that living-being which is Nature."

The text *Sorcery, The Sinister, Aeons, and The Psyche of The Folk* is included below.

{8} Holocaustianity is a modern faith where (i) believers insist that the truth of the Holocaust cannot be questioned or doubted, (ii) believers make a solemn promise that they will never forget "Nazi crimes" and what happened in the Holocaust, (iii) believers demand that those who question or doubt the Holocaust should be publicly shamed and punished: tried as criminals and imprisoned; (iv) believers hold regular public ceremonies where the Holocaust is solemnly remembered; (v) believers seek to have governments, especially in the West, hold regular public ceremonies where the Holocaust is solemnly remembered; (vi) believers demand that their version of the Holocaust be taught to all school-children who should make regular pilgrimages to what they insist are sites where the Holocaust took place.

{9} Several of these writings are included in <https://archive.org/details/myatt-ns-writings>

See also below, *Some Observations On Personal NS Conduct*, which expresses not only the essence of National Socialism but also Myatt's evolution of National Socialism as evident in his Reichsfolk group.

{10} The five principles are: (i) the way of practical deeds; (ii) the way of culling; (iii) the way of kindred honour; (iv) the way of defiance of and practical opposition to Magian abstractions; (v) the way of the Rounwytha tradition. {11} The term 'sinister' is defined in *A Glossary of Order of Nine Angles Terms*, version 5.03, as follows: "Of or pertaining to our Dark Tradition, and thus to the five core principles of the O9A. Often used as a synonym for both the Left Hand Path and for what is antinomian, or heretical, in a particular culture, religion, or society. It is thus more general than the term "satanic" and in O9A esotericism is often used - like the term Dark - to refer to manifestations (intrusions) of the acausal continuum in the causal and which manifestations can include The Dark Gods and can occur in the psyche of individuals where they may be perceived as archetypes." Qv. *The Seofonfeald Paeth* available at <https://archive.org/details/o9a-trilogy-print>

{12} *Hostia* is available from
<https://www.scribd.com/document/270169548/Order-of-Nine-Angles-Hostia-Volume-I>
<https://www.scribd.com/doc/270169374/Order-of-Nine-Angles-Hostia-Volume-II>
<https://www.scribd.com/document/270169212/Order-of-Nine-Angles-Hostia-Volume-III>

{13} <https://archive.org/details/myatt-vindex>

{14} The Seven Fold Way is described in detail in the chapter *The Seven Fold Way Of The Order Of Nine Angles* in the compilation *The Seofonfeald Paeth* available at <https://archive.org/details/o9a-trilogy-print>

{15} Myatt's 1990s essay *Some Observations On Personal NS Conduct* expresses not only this essence but also his evolution of National Socialism as evident in his Reichsfolk group. The essay is included in this compilation.

{16} *The Abstractions Of Racism And Racists*, included in <https://archive.org/details/discovering-nexion-zero/>

Some Observations On Personal NS Conduct

What the Way of National-Socialism Is:

First, let us be quite clear what National-Socialism is. It is the way of Adolf Hitler and the warriors of the SS: that is, the Way of personal honour, the Way of duty to the community before self-interest and self-gratification,

and the Way of steadfast loyalty unto death.

Thus, National-Socialism is the Way of the noble individual - the individual who is civilized, decent, fair-minded, idealistic and who seeks to aid and further evolve their own culture. The true National-Socialist seeks to do what is noble, right, decent, and idealistic. A true National-Socialist tries to set an example for others to admire and follow.

All of this arises because the Way of National-Socialism is ethical and moral - it has its own unique ethics, based upon honour. Thus a National-Socialist warrior is not someone who simply desires or is trained to fight. Neither is a National-Socialist warrior someone who just takes part in some combat or belongs to some professional Army. Rather, a National-Socialist warrior - like all National-Socialists - is someone who lives by the high ethical standards of honour, loyalty and duty and who is prepared to die in the service of those standards.

We must be quite clear what such ethics mean in practice. They mean that the ends do not justify the means. A true National-Socialist would only ever use honourable means and methods - for anything and everything else is simply unethical - it is wrong. Honour can only ever be achieved through honour just as civilization can only ever be created and maintained through civilized means: those who cannot understand this do not understand what honour and civilization are.

You either know what honour and fairness are - you feel them in your heart and your very being - or you do not.

What the Way of National-Socialism Is Not:

1) A true National-Socialist does not act in a cowardly or unfair way. Thus a National-Socialist would not, for example, be part of a gang which attacks one person, regardless of the culture, way of life, religion or race of that person, and regardless of what that person is alleged to have done or even may actually have done.

A true National-Socialist admires toughness and the combative warrior spirit, and seeks to be tough and combative in a warrior way, but they always seek a 'fair-fight'. Several individuals attacking one individual is simply unfair.

Nothing justifies a person or persons being unfair or acting in a cowardly manner. One of the things which makes a person a true National-Socialist - a follower of Adolf Hitler and admirer of the SS - is self-discipline: that is, an individual using their own will to do what is noble, right, decent, and idealistic. If a person cannot use their own will to stop themselves from being unfair or acting in a cowardly way, then they are not true National-Socialists: they are simply weak individuals who lack the noble character which all true National-Socialists have or strive to have through using

their will. In brief, a true National-Socialist puts the noble ideals of the National-Socialist way of life before their own personal desires and feelings.

2) A true National-Socialist does not spread rumours or make or repeat any personal allegations about any individual or individuals because such conduct is dishonourable - it is unfair. A person of strong character - that is, someone who puts noble ideals before their own feelings and desires - keeps his/her opinion of others to themselves, and only makes a personal judgement about an individual when they have personally met that individual.

It is only individuals of weak character who "cannot keep their mouths shut" and who repeat or who make-up rumours and allegations about someone. Once again - nothing justifies a person being unfair: not what you personally may intensely believe about someone. You must put the ideal of fairness, of honour, before your own personal belief and even your own personal desire to seek revenge or whatever.

3) A National-Socialist does not approve of or take part in any act or acts of cruelty toward either humans or animals because such cruelty is uncivilized - it is cowardly, unethical and unfair. Thus, a National-Socialist would never torture any person, even if such a person is a sworn enemy and even if by such means some "valuable information" could be obtained. Torture is simply unfair. To be humane is to be fair and thus civilized.

Furthermore, true National-Socialist warriors do not condone those modern methods of warfare which by their nature are cowardly and dishonourable. These methods include aerial bombing of civilian targets, and most modern technological warfare itself where the "enemy soldiers" (and often civilians) are targeted by weapons fired from a great distance, without the warrior being at risk, and able to personally confront the enemy.

The true National-Socialist warrior prefers combat to modern warfare. The essence of combat is personal knowledge of the enemy - the enemy is known to you, or there is chance to personally confront the enemy and have dialogue with them and possibly honourably settle the dispute, and there is a principle of honour involved in the dispute.

The essence of modern war is the impersonal idea of "the enemy" who is not personally known to you, with there being no chance given for any dialogue with them, and with the war being about impersonal, abstract things such as the government of one nation having declared war on another nation, for some political or economic reason. Furthermore, war involves propaganda - the demonizing of "the enemy" and thus dishonourable deceit.

4) A National-Socialist does not lie, cheat or steal because such things are dishonourable, the sign of a weak character - of a lack of personal will: of an individual placing their own personal needs, feelings and desires before the

noble ideal of honour.

5) A National-Socialist respects people of other cultures, and strives to treat them in a courteous and fair way.

6) A National-Socialist does not give in to temptation and do something ignoble, unethical or selfish, for example just to "fit in" or be "one of the lads" or because friends expect it. Rather, a National- Socialist uses their will to do what is noble and idealistic, regardless of what others expect, do or say.

The most fundamental principle of the way of National-Socialism - and of civilization itself - is that an individual can change themselves for the better through a triumph of individual will.

○○○○○

Source:

<https://cosmicreich.files.wordpress.com/2011/03/ethical-ns.pdf>

Foreseeing The Future

One of the talents of many a traditional European pagan sorceress – of which type of sorceress the rural Rounwytha is an English example – is foreseeing: the ability to sense something about a possible future of some individuals or of some communities.

It is a talent which the O9A Seven Fold Way seeks to foster and to develop through the Grade Rituals of External Adept, Internal Adept, and the traditional Rite of the Abyss {1}.

Even those, such as myself, who do not have the talent – the wordless connexion to the acausal – of a Rounwytha often sense something about a possible future of certain individuals and know that all causal abstractions, being causal constructs of fallible, non-Adept, human beings, are born, live, are presenced in the causal – sometimes in the psyche of some or many individuals – and can and often do mutate, and also inevitably die, cease to be so presenced, because such death is embedded in their physis, as death is so embedded in our physis as mortal, biological, beings. The living of such abstractions in the causal varies, from a few decades, to a century or more, although one or more of them, or one or more of their mutations, may live somewhat longer or re-emerge at some future causal time only for they themselves to inevitably perish.

This, in all the causal machinations and propaganda and lies about the O9A –

recent and past – because it is in their nature, and in the nature of their inventors, proponents, and propagandists, that they will die. And die to be forgotten by the majority of human beings. Two, three decades from now, a century or two from now, who will still be listening to some audio recording, or watching some video or some old podcast, by some anti-O9A propagandist or propagandists?

Who, two, three decades from now, a century or two from now, will read anti-O9A polemics or the re-telling of lies about the O9A published in some newspaper or on some website or blog assuming such causal constructs as a "website" or "blog", and "the internet", still exist?

In a century, all current anti-O9A propagandists will be dead, just as a government which may have passed some law banning some mythic, phantom, non-existent, group they named as the O9A, will be different, changed, if such governments and such countries as they governed – such causal constructs – will still exist a century from now.

But the presencing of the acausal that is currently known and named as "the O9A", as "the order of nine angles", as "the order of the nine angles" will still exist, be it under those denotata or some other denotata, and be it an evolution, by some of those who presence it, of what now known under such names.

Why still exist? Because the O9A is in essence, in its physis, a philosophy and a praxis – in Old Aeon terms, an idea and a way of living – and ones which have been passed-on, over the decades, from individual to individual, just as the way of the traditional European pagan sorceress, including the way of the Rounwytha, were passed on for centuries, and are still being passed on, from individual to individual, albeit in these times – permeated as these times are by modern manifestations of the Magian ethos {2} – in quite limited numbers, and almost always in rural locations. But their acausal presencing remains, ready to influence more when the modern manifestations of the Magian ethos begin to wither and die, as they assuredly must, despite attempts to make an aspect of them, holocaustianity, some sort of religion. {3}

So we who adhere to, who now represent, the resurgence of the hermetic ancient way to Lapis Philosophicus currently known under such a denotatum as the O9A, smile in our pagan knowing way at the causal machinations and propaganda and lies and polemics of zealous anti-O9A propagandists and their followers.

But why then do a few of "us", and only a few of our kind and for the past year or so, sometimes bother to publicly counter their lies and propaganda? There are several reasons connected with the long term strategy of what is now known as the O9A.

As someone wrote in 2005, in respect of that strategy, there would soon be "a

return to the dark, to the secrecy of the past," {4} a sentiment placed into context in 2011 in respect of O9A Phase/Iteration 3 - which began c. 2012 - that

"it will mean we will henceforward as in the past grow slowly, personally, secretly, with the aim being for each of our hidden nexions, Rounwytha or traditional or one of those new fangled ones, to recruit two or three people per decade. Maybe a little more, maybe less." {5}

Thus, such counter-propaganda is for the benefit of those few who might be incipiently of our kind in places where we as yet do not have a clandestine presence and thus where the opportunity for personal clandestine recruitment currently does not exist.

For, as noted in that 2011 text, a task during Phase/Iteration 3 is

"for a few of us to [...] establish new nexions in other lands by recruiting and training a few suitable people [...] Thus - Wyrd-allowing - by c.130 yf we should have several more nexions in such non-European locales. By c.160 yf we might expect to have a solid, clandestine, presence in many lands other than Europe and north America." {5}

Rachael Stirling
Oxonian
May 2021 ev (132 yf)

{1} The three Grade Rituals are given in <https://web.archive.org/web/20210515121005/https://omega9alpha.files.wordpress.com/2021/05/three-o9a-rituals-v1.pdf>

{2} In regard to modern manifestations of the Magian ethos, see <https://web.archive.org/web/20210515121005/https://omega9alpha.files.wordpress.com/2021/05/magian-manifestations-v3.pdf>

{3} Holocaustianity is a modern belief, an abstraction, where (i) believers insist that the truth of the Holocaust cannot be questioned or doubted, (ii) believers make a solemn promise that they will never forget "Nazi crimes" and what happened in the Holocaust, (iii) believers demand that those who question or doubt the Holocaust should be publicly shamed and punished: tried as criminals and imprisoned; (iv) believers hold regular public ceremonies where the Holocaust is solemnly remembered; (v) believers seek to have governments, especially in the West, hold regular public ceremonies where the Holocaust is solemnly remembered; (vi) believers demand that their version of the Holocaust be taught to all school-children who should make regular pilgrimages to what they insist are sites where the Holocaust took place.

{4} *A Return to the Dark*, included in <https://web.archive.org/web/20210515121005/https://omega9alpha.files.wordpress.com/2021/05/return-to-the-dark.pdf>

{5} <https://web.archive.org/web/20210515121005/https://omega9alpha.wordpress.com/gct/>

Empathy And The O9A

Editorial Introduction

Given how the Order of Nine Angles (O9A, ONA) has been misleadingly portrayed in the last few years in the Media {1}, and even in Courts of Law, {2} we reprint here an article published in 2011 about the importance of empathy in O9A tradition.

A rare O9A manuscript dating from the early 1980s, dealing with the O9A Rite of Nine Angles, emphasized the importance of women and of empathy in O9A tradition, stating that

"only through the female are the forces represented by the three alchemical substances and their nine combinations capable of being released in a physical way [...] It is the empathy the individual possesses for their surroundings and the forces that makes the rite successful. Such empathy is the only aim of the grade ritual of internal adept and, indeed, of initiation itself."

This rare manuscript was published, in the 1980s, in Stephen Sennitt's LHP Nox zine, and was later included in the book *The Infernal Texts: Nox & Liber Koth*, Falcon Publications, 1997, ISBN 978-1935150732.

A reading of *Dyssolving: Diary of an Internal Adept* {3} also highlights the importance of empathy in O9A tradition, with the Rite of Internal Adept designed to cultivate in the candidate the human faculty of empathy in relation to Nature.

TWS Nexion
Oxonian
October 2019 ev
v.1.03

{1} LA Weekly, May 2, 2018. Chicago Reader, Dec 14, 2018. The Independent, Feb 18, 2019. The Daily Telegraph, Feb 17, 2019. The Sun, 22 Feb 2019. The Times, March 22 2019.

{2} At the October 2019 trial at Manchester Crown Court of a teenager

charged with terrorism offences, the prosecuting counsel – Michelle Nelson QC – stated that the O9A is "self-consciously explicitly malevolent" and is the "most prominent and recognisable link between Satanism and the extreme right," and that a "things to do" list written by the defendant included the entry "shed empathy".

{3} <https://web.archive.org/web/20210412010351/https://omega9alpha.files.wordpress.com/2019/11/diary-internal-adept-v1.pdf>

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The Place of Empathy in the Esoteric Tradition of the Order of Nine Angles

The Order of Nine Angles considers empathy to be important, and a natural human faculty; a faculty which enables an intuition concerning – a knowing, an experience of – other humans, other Earth-dwelling life, of Nature [1], and of the Cosmos ('the heavens') beyond the planet which is currently our home. The knowing that empathy provides is that of a-causality; of ourselves as a nexon, and of the non-linear connexions which bind all living beings because such beings are alive.

In effect, empathy provides a wordless (an esoteric) understanding – a perception – of the nature of living beings, and this perception complements the perception of phenomena by means of the observations and experiments which forms the basis for scientific knowledge. Thus can empathy – when cultivated, developed, and used – extend the limited knowledge, and the limited understanding, of Reality that we may obtain from science.

In the O9A, the cultivation of the faculty of empathy is an essential part of the training of the initiate as it is considered to be one of the many esoteric skills which Adepts must possess, and – indeed – as one of the esoteric skills which distinguishes an Adept from a non-adept. Thus, when consciously cultivated and developed by esoteric means [2], empathy is a Dark Art; and the skill, the faculty, so used by an Adept is and has been variously described by the terms esoteric-empathy, dark-empathy, sinister-empathy, and sinisterly-numinous empathy.

The rudiments of this skill – of this particular esoteric Dark Art – can be learnt by undertaking the standard (the basic) Grade Ritual of Internal Adept, which Ritual lasts for one particular alchemical season (around three months) [3]. Mastery of this Dark Art involves – with one known exception [4] – undertaking the advanced Rite of Internal Adept, which lasts for a different alchemical season (at least six months, sometimes longer depending on geographical location).

However, further development of this skill, this faculty, is, while exceedingly difficult, possible according to O9A tradition and involves a successful completion of the traditional, the Camlad (the Rounwytha) Rite of The Abyss [5],

and it is this further – this advanced – development and then the use of the faculty of empathy which not only distinguishes the Magus/Mousa but which also provides them with a deep insight into the true nature of Reality and thence the beginnings of wisdom.

The esoteric technique that is the O9A Rite of Internal Adept has been shown, by many decades of experience, to work in cultivating the faculty of empathy, and thus in developing the skill of Dark Empathy. During this Rite, the candidate has nowhere to hide – they are alone, in a natural and non-urban environment, bereft of human contact; bereft of diversions and distractions; bereft of comforts and especially bereft of the modern technology that allows and encourages the rapid and vapid and mundane communication of abstractions and impulsive emotions and responses.

All the candidate has are earth, sky, weather, whatever wildlife exists in their chosen location – and their own feelings, dreams, beliefs, determination, and hopes. They can either cling onto their ego (their presumed separate self-identity) and their past – onto the mundane world they have chosen to temporarily leave behind – or they can allow themselves to become attuned to the natural rhythm of Nature and of the Cosmos beyond, beyond all causal abstractions: beyond even those esoteric ones manifest, for instance, in the Septenary Tree of Wyrd, which are but intimations, pointers, symbols, toward and of the acausal essence often obscured by causal forms and by written and spoken words, and which acausal essence such a development of empathy provides a wordless and an esoteric understanding of.

Thus does this Rite affect, and change, the candidate, and thus does it serve as the foundation for the next stage of the journey, some years hence: the move toward, into, and beyond The Abyssal Nexion, and which nexion is where the beginnings of wisdom can be found.

O9A
122 Year of Fayen
v. 1.07

Notes

[1] We consider Nature to be a type of being. That is, Nature is something alive which has the property of existence; which changes, and which causes or brings about changes in those other types of living being – those species of living beings – which are part of Nature. That is, Nature is the animating force which imbues living beings here on Earth with the property of life and which causes or brings about changes in such living beings.

[2] This conscious cultivation and development of esoteric skills – in this case of empathy – is one of reasons for the existence of esoteric, Occult, groups such as the Order of Nine Angles. For such esoteric groups have the knowledge, the personal experience, the traditions, the techniques, to facilitate and encourage

such skills, and which skills enable the interior, personal, alchemical, change in the individual - the journey from Initiate to Adept and beyond - which it is one of the aims of all genuine esoteric groups to encourage.

[3] The basic or standard Rite is given in O9A texts such as *Naos*, and involves the candidate in dwelling alone in an isolated wild area for at least three months.

[4] The one exception is the Rounwytha - the rare individual (who is usually of the female gender) who is naturally gifted with this still uncommon faculty. Refer to *The Rounwytha Way In History and Modern Context*. Available at <https://rounwytha.wordpress.com/2012/05/04/the-rounwytha-way-in-history-and-modern-context/>

[5] This Rite is given in *The Sinister Abyssal Nexion* - qv. <https://archive.org/details/sinisterabyssalnexion-v-3> - and involves the individual living in isolation in a dark cave or cavern for a lunar month.

Exposing Twelve Basic Errors Or, How To Spread Fake News

In a 2019 report much quoted in mainstream Media the anti-fascist 'special interest' group calling itself "Hope not hate" devoted two sections (pages 80-85) to the Order of Nine Angles (O9A, ONA) and David Myatt.

The shoddy and propagandistic - the "fake news" - nature of the report is evident in the fact that in those two sections there are over twelve basic, factual, errors ranging from outright fabrications to misquotations.

Another fundamental - damning - flaw is that various O9A and other articles are quoted but without providing references to the date and place of publication and without giving the name of the author on the original text with some articles which are falsely attributed to Myatt having been written by others.

Other fundamental flaws are that the author of the sections on the O9A and Myatt provided no evidence for their many assumptions (such as that Myatt=Long) and did not balance their claims by asking those they libelled for their comments.

That the mainstream Media published articles which extensively quoted from the pages about the O9A and Myatt in the report yet did not have its journalists ask those maligned by the report for comments, and did not have its journalists check the facts beforehand, is indicative of how even the mainstream Media is complicit in spreading "fake news".

Had a mainstream journalist or journalists bothered to check the facts they would have found the following.

§ Quote: "For Myatt, satanism and fascism are inextricably linked." p.84

A fabrication by the author, since Myatt in his extensive critique of Occultism first published in 1997 by Renaissance Press in New Zealand wrote:

"National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other." {1}

§ The author gives a quote allegedly written by Myatt: "National Socialism is the only real theory in existence, since it is based solely on the highest ideals of Honour, Loyalty and Duty, championed over and above selfish individual pursuits. It calls for a revolution of the Soul; a Triumph of the Will; a return of racial pride and defiance. In a very important sense, National Socialism IS contemporary Paganism." p.84

The author not only misquotes the original text but mistakenly attributes it to Myatt.

° The correct quotation is:

"National Socialism (with the esoteric exception of Traditional Satanism) is the only real Heresy in existence, since it is based solely on the highest ideals of Honour, Loyalty and Duty, championed over and above selfish individual pursuits. It calls for a revolution of the Soul; a Triumph of the Will; a return of racial pride and defiance - of all that epitomizes the genuine Western ethos. It is a form that cannot be bought by The System, and thus the only option for the latter is to jail or kill National Socialists, and smash through innumerable legislative variations National Socialist influence, naturally dormant in the Western - or Aryan - people. It is the only form which frightens The System, and is thus the only form capable of achieving System Breakdown."

The quotation is from a Temple 88 newsletter published in a compilation by Caput Mortuum in May 2004 via a now defunct website. {2}

° In addition and importantly, according to the Anti-Defamation League

"the berserker brotherhood is a relatively new motorcycle division of temple 88, a white supremacist group that describes itself as a brotherhood of white separatists. The berserker brotherhood colors have a skull in the middle of an iron cross, flanked on the right by the number 88. One anonymous berserker brotherhood member claimed on a social networking Web site that temple 88 originally formed in South Carolina's Allendale Correctional Institute." {3}

§ Quote: "The three volumes of The Black Book of Satan are considered so extreme that they are kept in a special section of the British Library and not available to the general public." p.81

In fact, only two versions of the first volume are kept in the British Library. The first version was published in 1984 and is at General Reference Collection Cup.815/51.

The second version was published in 1992 under the title *Codex Saerus* and is at General Reference Collection YK.1994.b.12337.

Other O9A items kept in the British Library include the rare edition of *Naos: a practical guide to modern magick* published by Coxland Press in 1990, available at General Reference Collection YK.1993.a.13307.

§ Quote: "O9A literature regularly advocates ritualised rape, random attacks on innocent victims." p.81

A fabrication by the author.

A study of the O9A corpus from the 1980s to 2018 – from the pro-Sapphic novel *Breaking The Silence Down* {4} to the essay *The Anti-Patriarchal O9A Ethos* {5} – reveals the O9A attitude toward women, with the O9A code of kindred honour embodying respect for women and gender equality {5} and with the O9A having "more female supporters than either the Church of Satan or the Temple of Set [and] more women with children." {6}

Nowhere in the corpus of O9A texts written by "Anton Long" between the 1970s and 2011 does the O9A advocate rape.

In fact the O9A consider rapists as suitable candidates for culling {7}.

In addition, nowhere in the corpus of O9A texts written by "Anton Long" between the 1970s and 2011 does the O9A advocate random attacks on innocent victims.

§ Quote: "The ceremony ends with the killing of a chosen one; in a symbolic sacrifice, an animal replaces a person." p.81

The ceremony in question is *The Ceremony of Recalling* and nowhere is there any mention of sacrificing an animal, which is fabrication by the author. The ceremony is included in the text <https://web.archive.org/web/20210412010351/https://omega9alpha.files.wordpress.com/2019/03/grimoire-baphomet-3.pdf>

In addition, O9A texts dating from the 1980s and 1990s reveal that they "despise animal sacrifice." {8}

§ Quote: "When asked in 2005 if the O9A were posing as nazis to recruit and spread their message, Myatt – writing under the name Darkos Lago –

responded: You seem to have missed the point about ONA and National Socialism." p. 82

Where is the evidence for the propagandistic assumption that Myatt used that or any other pseudonym? The author provides no evidence whatsoever.

In addition, the author not only gets the year wrong but misattributes the quote. The post was published in 2016 on the "right-wing" Stormfront internet forum by Dark Logos not by Darkos Lago {9}.

§ Quote: "To Myatt, Satanism represented the Black Order, the only force that could unlock the stranglehold [of] the White Order." p. 84

A fabrication, for Myatt does not mention a "Black Order" and a "White Order" in any of his writings, be such writings from his time as a National Socialist (1968-1998), as a Muslim (1998-2009) or as an advocate of his numinous way/philosophy of pathei-mathos (2010-present).

Neither does "Anton Long" mention a "Black Order" and a "White Order" in any of his writings.

§ Quote: "In an interview as recently as 2013, Myatt explained their strategy. "Insofar as I understand the matter, it seems that the 'satanic' overtones of the ONA serves several subversive purposes." p.83.

The quoted text was not an interview with Myatt, was not published in 2013 but was posted in 2016 on the "right-wing" Stormfront internet forum by Dark Logos {9}.

§ Quote: "In the 1990s the leadership of the O9A was taken over by Richard Moult."

The author reveals a basic lack of understanding of the O9A. For there is not and never was a "leader" of the O9A, as a study of the O9A corpus from the 1980s to 2018 makes clear. {10}

According to Professor Monette the O9A

"is not a structured lodge or temple, but rather a movement, a subculture or perhaps metaculture that its adherents choose to embody or identify with." {11}

That is, the O9A is a collection of autonomous cells (nexions) and individuals who follow or who are inspired by the Occult philosophy and practices described in the O9A corpus.

§ Quote: "In 2001 I met David Myatt in a Shropshire pub, close to where he shared a caravan with Richard Moult."

The author fabricates where both Myatt and Moult then lived. At the time Myatt lived in the village of Leigh Sinton near Malvern with his wife and family while Moult lived with his female partner on a farm near Lydbury North in Shropshire.

These facts were known to both the police and MI5 since Myatt was under surveillance following his arrest by Special Branch in 1998 and his interrogation in 1999 by the anti-terrorist squad in relation to Copeland's nail-bomb attacks in London. At the time of the interview with Lowles, Myatt was still on bail following his 1998 arrest with one of his bail conditions being that he attend Charing Cross police station on a regular basis.

In addition, the places of residence could be confirmed by County Council tax reports, by tax returns from HM Revenue and Customs, and by other official documents, with Myatt at the time working on a farm near Malvern.

Myatt's version of the interview with Lowles {12} provides a different version of the events.

§ Errors on pseudonyms.

The author gets the following pseudonyms wrong. He has

- Christos Beast - instead of Christos Beest
- Darkos Lago - instead of Dark Logos
- A. A. Morian - instead of A. A. Morain
- Michael Mouthwork - instead of Michael Morthwork

§ Logical Fallacies.

The author of the sections on the O9A and Myatt commits two basic logical fallacies.

- First, he commits the fallacy of Incomplete Evidence, Which is, to quote Myatt, {13} "when material concerning or assumptions about a particular matter are selected and presented to support a particular argument or conclusion, while other material or assumptions which do not support, which contradict, the chosen argument or conclusion are withheld or not discussed. In effect, selective evidence and/or selective argument are used in order to 'prove' a particular point."

The author thus omits to mention or quote from O9A texts which contradict his assumptions or which place into context the quotations he uses. The author also omits to quote from Myatt's extensive post-2010 writings about his rejection of extremism and about his mystical, ethical, philosophy of pathei-mathos; quotations which would provide Myatt's side of the story.

In the case of the O9A the author does not, for example, in the matter of

"culling" mention or quote from O9A texts which reveal that there is wide diversity of opinion within the O9A as to whether O9A culling is real or merely part of its *Labyrinthos Mythologicus* {14} and thus just

"a test of occult intuition and a test also designed to put many people off, cause controversy and so generate interest in the O9A." {15}

As Richard Moult recently wrote:

"Regarding culling: I have always understood this to be a mischievous aspect of the O9A's *Labyrinthos Mythologicus*, and during my time associated with its Septenary techniques, I experienced nothing to suggest otherwise." {16}

The same questions regarding the O9A's *Labyrinthos Mythologicus* apply in the matter of the O9A suggesting Insight Roles that may involve criminal acts.

° Second, the author of the sections in the report dealing with the O9A and Myatt commits the fallacy of *secundum quid et simpliciter*. Which is the use of particular individual cases to form a general rule to then use that rule to describe, and thence to blame, or to castigate, or to defame a whole group.

Thus the author uses selective quotes from people who have associated themselves with the O9A and uses his selection to describe and to defame the O9A.

Trusting In Fake News

So many errors and flaws in so few pages exposes the sections on the O9A and Myatt in the report as untrustworthy, as "fake news", as propaganda designed to discredit written by an author with a particular political agenda.

The sections on the O9A and Myatt are also a masterclass in how to write, distribute, and have the mainstream Media publish fake news, to thus get the public to believe and spread such fake news.

RDM Crew
February 2019
v.1.05

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Note: The on-line texts and web-pages referenced below were available as of 26 February 2019.

{1} Myatt's *Occultism and National-Socialism* is available at
<https://web.archive.org/web/20210412010351/https://regardingdavidmyatt.files.wordpress.com/2016/10/occultism-and-ns.pdf>

{2} qv. <https://web.archive.org/web/20200609225032/http://www.the-serpent.pl/index2.php?dzial=ona>

{3} https://web.archive.org/web/20210412010351/https://www.adl.org/sites/default/files/documents/assets/pdf/combating-hate/ADL_CR_Bigots_on_Bikes_online.pdf

{4} Available from <https://web.archive.org/web/20210412010351/https://omega9alpha.wordpress.com/deofel-quartet/>

{5} <https://web.archive.org/web/20210412010351/https://omega9alpha.wordpress.com/anti-patriarchal-o9a/>

{6} J.R Lewis, *Satanic Attitudes*, in Asbjorn Dyrendal, James R. Lewis, Jesper A. Petersen (editors), *The Invention of Satanism*, Oxford University Press, 2015. p.191; pp. 194-196.

{7} <https://web.archive.org/web/20210412010351/https://omega9alpha.files.wordpress.com/2015/12/culling-o9a-code-v3.pdf>

{8} qv. R. Parker, *Praxis and Theory of The Order of Nine Angles - A Précis for Critics, Neophytes, and Academics*. 2012.

{9} <https://web.archive.org/web/20210412010351/https://www.stormfront.org/forum/t872799-5/?postcount=44#post13330543>

{10} An overview is provided in *Authority, Learning, and Culture, In The Sinister Tradition Of The Order of Nine Angles*, available at <https://web.archive.org/web/20210515121021/https://omega9alpha.wordpress.com/o9a-authority/>

See also <https://web.archive.org/web/20210412010351/https://omega9alpha.files.wordpress.com/2017/02/o9a-anarchy-v1.pdf>

{11} Connell Monette, *Mysticism in the 21st Century*. Sirius Academic Press, 2013. p.89

{12} Included in <https://archive.org/details/discovering-nexion-zero>

{13} David Myatt, 2012: <https://web.archive.org/web/20210412010351/https://omega9alpha.files.wordpress.com/2019/03/a-matter-of-honour.pdf>

{14} qv. <https://web.archive.org/web/20210412010351/https://omega9alpha.wordpress.com/labyrinthos-mythologicus/>

{15} The quotation is from *The Question Of O9A Culling*, available at <https://web.archive.org/web/20210412010351/https://omega9alpha.wordpress.com/o9a-culling/>

See also *Another Academic Misinterpretation Of The O9A*, available at
<https://web.archive.org/web/20210412010351/https://omega9alpha.files.wordpress.com/2018/04/misinterpretation-o9a-v5.pdf>

{16} <https://web.archive.org/web/20210412010351/https://web.archive.org/web/20190220044334/https://starred-desert.com/statement/>

An Interview With Anton Long

Editorial Note: The following extracts are taken from an interview with the pseudonymous Anton Long, and which interview was scheduled to be published, in full and with AL's permission, around 2019. However, given recent events in respect of attempts to have the O9A banned* as a terrorist organization the publication of the complete interview is re-scheduled for c. 2027 ev.

The interview was conducted and recorded by Rachael Stirling in NYC in 2015, and later transcribed by her. Dots enclosed in square brackets [...] indicate when some text has been omitted for publication here.

Despite such omissions - many of which deal with AL's background and life - we feel there is sufficient of esoteric interest to merit the publication of these extracts.

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* "Undercover agents from the security service's Research, Information and Communications Unit (RICU) have been ordered to infiltrate the far-Right Order of Nine Angles (ONA) movement [...] Whitehall sources said the RICU operation was set up to build a case for banning ONA, which is considered by some to be the most extreme far-Right network in the world. Established in Britain in the 1960s, a leaked report from the US National Counterterrorism Center last month said ONA was suspected of 'exacerbating' conflicts among racially or ethnically motivated violent extremists." Source: Mail on Sunday, 2 January 2021

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RS. How and why did you create the Order of Nine Angles?

AL. I conceived the notion of a new, an elite, a subversive, and above all

cultured, organization in the late 1960's after reading Savitri Devi's Lightning and The Sun [...] For reading the Lightning and The Sun gave me a millennial perspective, just as the rise and fall of the NSDAP and of the Third Reich, and the difficulty of translating NS theory into practice through gaining popular support in modern Britain, made me aware that an alternative to political movements might be needed [...]

[It was a discussion also in the late 1960's with a scholar] at King's College, Cambridge that veered me toward a more esoteric approach [...] One part of our conversation concerned Asimov's Foundation Trilogy, which I had read but was not impressed by, but which the scholar was most enthusiastic about. So, extrapolating from Asimov's idea of psychohistory, we talked for a while about whether it might be possible to develop such a thing as a mathematical model to describe human group (or even individual) behaviour, and thus possibly predict certain events such as the rise and fall of societies and civilizations.

In the weeks following that discussion I considered this idea, and conceived of something I pretentiously termed Logical Analytical Positivism which would employ, at least to begin with, symbolic logic [...] and thus extend the work of Russell and Whitehead from the realm of pure mathematics into the realm of human group behaviour [...]

RS. What about National-Socialism? It is for the Order of Nine Angles just one useful causal form among many, a form to used vis-a-vis aeonic sorcery?

AL. As for National-Socialism, what I in the past meant by National-Socialism is quite different from what the majority of people now assume or understand and have for decades assumed or understood by that term.

Perhaps in two hundred or more years time - if we human beings then still have societies of culture and reason - there will be many more who understand the 'aeonic magick' of the O9A and especially what National-Socialism meant, and might have implied, in millennial terms. One clue, in respect of NS: the Reichsfolk organization [...] with its code of personal honour and its respect for diverse cultures [...]

Perhaps I should add that [I am now] less and less interested in the minutiae of various causal machinations and manifestations, and more and more concerned [...] with our human survival as a consciously-aware species who have (at least for now and in the immediate future) the capacity, the vision, the technology, to betake ourselves out into the vastness of the Cosmos and thus fulfil the wyrdful and numinous potential that I and some others intuit we mortals have. A wyrdful potential that would see us exploring other star systems and colonizing not only nearby planets such as Mars but also those planets we can discover by such a practical exploration of the Cosmos.

For I incline toward the view that whether we do this is inextricably bound to

how we understand our current predicament on Earth and thus whether we can free ourselves from the constraints that so bind us now: abstractions, politics, religions, a lack of self-knowing, a lack of self-honesty, dishonour, and such personal egoistic desires as so often still subsume us. Which constraints the experiential Seven Fold Way (the 'physis sorcery') of the O9A was designed to break, containing as that esoteric Way does a necessary, human, enantiodromia - a melding of the masculous with the muliebral - and presencing as it does, as those who reach the stage of Internal Adept discover, the essence of culture. {1}

Which should answer certain questions regarding the O9A. But, of course, I expect only a few will now, in these dire yet potentially wyrdful times, understand - or intuit - what I mean [...]

In the early 1970's I sought to embed within the O9A [certain traditional cultural qualities] but whether such qualities - such as reason, εὐταξία, kindred honour, and the acausal knowing of empathy {2} - will be increasingly appreciated, or even survive, is another issue; and which issue and which survival of such qualities the clandestine O9A was designed to address.

RS. Clandestine?

AL. Indeed. In terms of those who were and who are and who will be personally recruited.

[...]

RS. Isn't the O9A anti-Semitic, with its emphasis on the Magian and on holocaust denial? {3}

AL. The perception of the O9A depends on the physis - and knowledge, esoteric and otherwise, and the self-honesty - of the person perceiving it. Those who, for example, sufficiently understand the advanced Star Game to effectively use it to re-present the current and the next Aeon, and who have personal experience of the numinosity of esoteric chant, perceive the O9A in a rather acausal - an Aeonic - way which betakes them far beyond such causal abstractions such as the term 'anti-Semitic' now, as for so many, denotes and denoted.

If one goes far beyond 'geo-politics' - via an intuitive leap or via an empathic understanding - to what for convenience we may term 'galactic living' then there might be some realization of what the exeatic esoteric pathei-mathos of the O9A is and was concerned with and may well yet be all about in future times. As I mentioned in some MSS, there is now via the O9A an 'ancestral pathei-mathos'; a burgeoning esoteric culture of which clandestine O9A nexions are a part. A culture which transcends those divisions, those abstractions, which still so stupidly divide us as a species on one planet orbiting one star in one galaxy among the billions of galaxies in the cosmos. For there really is no

enigma about the O9A, only individual (esoteric, exoteric) pathei-mathos, and thus that experiential learning that evolves us as individuals because we can come to apprehend, via enantiodromia, that-which is obscured via abstractions and denotata. {4}

What one has to apprehend, in respect of the terms (such as anti-Semitic) that you use, is the apparent dichotomy - the dialectic - that has hitherto and in some but not all ways enabled, inspired, our evolution as a conscious but still emotive species. But - as I and someone else have mentioned in some previous essays - that emotive archetypal process is no longer necessary given that we have passed a threshold in our evolution, for we mortals (or at least some of us, now) can rationally understand that process and can consciously change ourselves sans abstractions, sans archetypes, and sans denotatum, and thus no longer need such an external dialectical process. If the process continues, externally, on the level of societies, then it will assuredly be de-evolutionary. {5}

But unfortunately we en masse still are, and have been for so many centuries, weighed down by ourselves: by emotive reactions, by denotatum, by abstractions, and latterly by that presumption of knowing (that hubris) which externally projects such things as a 'dialectic' (and its apparent necessary) on what is past, present, and possible, even though we now have - after centuries of mortal pathei-mathos howsoever presenced - an apprehension, or the possibility of such a apprehension, beyond all those artificial divisions. For, as I once wrote, it is not correct to give names to some things. Which is why empathy - its cultivation, its species of wordless apprehension - and the acausal knowing that such a faculty, and internal techniques such as The Star Game and Esoteric Chant, develop, were and are the *raison d'être* of the praxis that is the Seven Fold Way, despite what so many seem to have assumed about that Way; a Way which - given the axiom of the authority of individual judgement - should naturally evolve.

Yet again I sense that only a few individuals - now and in the next few decades - will know and understand what I am talking about here. Just as what has been denoted in our own times by the term 'holocaust denial' will, hundreds of years from now - again, assuming such personal qualities as I previously mentioned will still be appreciated, or have survived - be understood by the sagacious as something germane to times past; as just one more supposed heresy among the so many 'heresies' that have so unreasonably condemned so many century after century.

RS. Would I be correct in assuming - as some others have - that the mythos of Vindex is central to the O9A?

AL. It is important exoterically and externally. Esoterically, and internally, not so much. For what really is the crux of the O9A is the Logos of Kindred- Honour, presenced as that logos ($\lambda\circ\gamma\circ\varsigma$) is and can be both exoterically and esoterically; with that mythos being one aspect of each of those (exoteric, esoteric)

presencings.

RS. Since you mentioned you now have a personal somewhat mystic weltanschauung does that mean you - in terms of your Seven Fold Way and as some have suggested - have via that anados reached the penultimate stage of GrandMaster?

AL. I make no such claims, regarding them as unnecessary given that such an anados - whatever denotata may be used or has been used in an attempt to describe it - is personal, unique; a presencing of wyrd; a personal revealing of physis and thus of our being and of Being, and which revealing moves us toward knowing what Time is, and is not, beyond our current understanding of it, via physics, as an ideated linear progression divided into measurable 'moments'. This knowing is of Time as the acausal unfolding, the change, of Being presenced as physis and which physis differs (or may differ) from being to being. Which knowing is and was the wordless wisdom of the Rounwytha [...]

RS. Since you are British by birth have any observations about the British Empire?

AL. [...] The British Empire brought and established certain cultural standards to, and for, many non-European peoples around the world, to thus and for example end the corruption and the barbarism that had hitherto existed in such lands as the British came to rule. Thus, in places like India and parts of Africa the British established a law and an order which greatly benefited the natives, although of course it is 'politically-incorrect' to voice such truths these days when so much history has been re-interpreted according to some 'politically correct' dogma based as that dogma is on some Magian abstraction which makes 'the White man' the villain and which propagandistically lauds the so-called 'achievements' of those native peoples who, before Western colonialism, were in so many ways uncouth and uncultured and whose rulers were often corrupt.

One has only to contrast the rampant corruption that exists now in foreign lands formally ruled by the British with the order that existed under British rule to understand the truth regarding the British Empire. So many British people over so many decades devoted their lives to bringing - and often gave their lives to maintain - culture and order to so many colonial countries that I personally remember the debt we owe them and hope that someday the culture and order they brought, fought for, and sometimes died for, will one day be re-established, in such foreign lands, by another Empire. Before that, of course, we have to re-establish culture and order within our own European lands, which is why for so many decades [the O9A has] championed National- Socialism and organizations such as Reichsfolk and [why for example] Myatt sought to find allies among such radical Muslims as desired to destabilize the governments of the West based as such governments were - and sadly still are - on certain Magian ('politically-correct') abstractions.

RS. Which really does answer several questions I previously asked, doesn't it?

AL. Yes. I would just like to add that individuals such as myself have been much mis-understood, as is only to be expected given that so few of our human species, it seems, have reached the stage of individuation let alone gone beyond that to wisdom. As I wrote in a recent letter to a certain O9A colleague, the motivations of so many National-Socialists - individuals such as Adolf Hitler, Leon Degrelle, Rudolf Hess, Otto Ernst Remer, Colin Jordan, John Tyndall, and so many others - was idealistic, noble, motivated by the best of intentions; although that is not how National-Socialists are usually portrayed.

I gave an example of the essence of National-Socialism in that letter: the beautiful Alison Balsom playing JS Bach in the Sophienkirche in Berlin. {6} There is such numinosity in such a performance; something cultured, and so expressive of the ethos of the civilization of the West, an ethos which of course has been distorted by the Magian and their savants.

Thus such National-Socialists as felt, understood, the essence of that exoteric political way desired to preserve such beauty, such numinosity, and of course preserve the unique culture of the West amid the uncultured barbarism which flourished and which still flourishes all around them, in their own lands and among other less cultured, non-European, peoples.

But since we - we this old breed who understand and feel what the unique culture of the West means and might yet imply - are now a minority and have no power and no possibility of obtaining power in the near future, I designed and created the O9A to produce others of our 'against time' kind and keep alive at least something of our knowing, our wisdom, and the essence of human culture, genesis as culture is and has been of what has been termed civilization. {6}

RS. Indeed. But moving on, would it be correct to say, as some have assumed, that the O9A represents your 'dark' side?

AL. My answer is: enantiodromia. That unity beyond - that unification of - apparent opposites which presences human physis sans abstractions and sans denotata and which thus reveals, via an acausal-knowing, Being as Being sans the abstraction of a causal Time.

As someone was once reported to have said:

Αἰών παῖς ἔστι παίζων πεσσεύων παιδὸς ἡ βασιληή

For the acausal, we are a game, pieces moved on some board: since, in this world of ours, we are but children.

Aeon(s), logos, physis, enantiodromia; the Star Game. The clues to unravel such an apparent enigma are all there [...]

RS. Finally, do you have any further comments?

AL. Only two. First, that perhaps that while human life for some sometimes passes in an unapprehended transformation it can be melded, made wyrdful and rationally apprehended, via a conscious pathei-mathos, whether esoteric or exoteric. Second, that despite my exegetic life, despite my peregrinations, and despite my learning, there are many things that I still do not know or understand, having at least understood that to pretend to know and understand - despite one's mortal limitations - is one of the distinguishing marks of such charlatans as have for so long infested what has come to be termed 'the occult'.

.....

§ Notes, by R. Parker

{1} In a December 2010 essay - titled *Introduction to The Philosophy of The Numen* - Myatt wrote that "culture may be defined as the arts of personal manners, of personal dignity, of civility, and of a received and living (and thus numinous) tradition (often aurally transmitted), and which tradition is therefore both respected and regarded as a source of practical wisdom and practical knowledge, and which practical wisdom and practical knowledge is often (or mostly) derived from the accumulated personal experience, accomplishments, and observations, of the elders and ancestors of that tradition."

{2} The qualities which AL enumerates here - reason, evtaéia (self-control), kindred honour, and the acausal knowing of empathy - are the essence of the occult anados that is the O9A's Seven Fold Way, and therefore express not only the exoteric ethos of the O9A itself but also the personal character of the O9A Adept.

{3} At this point in the interview AL launched into a very lengthy, and somewhat scholarly, philological and anthropological digression about the term 'Semitic', arguing that it was inappropriate to apply it to perhaps the majority of modern Jews. AL agreed to the suggestion that this lengthy digression should be omitted from the published transcription.

{4} In order to avoid confusion for those unfamiliar with Myatt's philosophy of pathei-mathos - which assuredly has influenced AL's thinking and thus O9A philosophy - I have here used the plural *denotata* instead of the singular *denotatum* used by AL, with Myatt writing that he uses the term *denotatum* as an Anglicized term for both singular and plural instances which thus voids the need to use the inflections appropriate when writing in Latin.

{5} Among the earlier essays AL is referring to is Myatt's *Mythos of Vindex* -

<https://archive.org/details/david-myatt-the-mythos-of-vindex> - and the O9A text *ONA: Aeonic Notes IX*, dated 114yf. In both texts the concept of honour predominates.

In *Mythos of Vindex* - apropos NS Germany - Myatt wrote:

"One error [by Hitler and his German National-Socialists] was in adhering to and striving to apply the un-ethical, and un-numinous, principle of eternal struggle, or what is now commonly, vulgarly, and rather incorrectly called the survival of the fittest. This was an error because we have now, as I have mentioned many times in various writings, reached the stage of not only being able to consciously, rationally, understand the processes of change and evolution as they apply to us, as human beings, but also of using our understanding and our abilities of will and empathy to change ourselves for the better in an ethical way. That is, we have passed a threshold in our human evolution, and so can make conscious, informed and ethical choices - for we are not just thinking, talking, animals in thrall to our emotions, desires, and external forces, but moral beings possessed of the ability to consciously evolve ourselves by striving to adhere to certain ethical guidelines. Or, expressed in a simplistic and cliched way, we can and indeed should learn from our own history and from our mistakes.

In practical terms, this error led to invasion and occupation of other lands, as it led to the desire to seek *lebensraum* in lands already inhabited and settled by others."

In *Aeonic Notes IX*, Anton Long wrote:

"The Imperium which Vindex will create will be different from previous Empires because it will be a conscious creation: the result of a reasoned, honourable, civilized, approach: that is, it will be based upon honour, and will be the result of the esoteric understanding we have achieved over hundreds, indeed thousands, of years.

This means it will not impose itself by force of arms upon others. Rather, it means it will be composed of thinking warriors who uphold honour and who prefer combat to dishonourable modern war. In particular, it means a federation of countries, or nations, who co-operate together in the pursuit of a numinous goal: not an Empire in the old sense of domination and conquest and occupation.

The old type of Empire belongs in the past: it is unsuitable for an honourable, rational, people. Furthermore, the old type of Empire is founded upon a basic error.

The basic mistake is to believe that war can solve problems or be of benefit. Thus to have war as a political policy is stupid. This mistake about war arises from two things: (1) a lack of perspective, and thus a viewing of events in current rather than historical terms; (2) failing to act in accord with the ethics of honour.

Every old type of Empire has a time of glory; as it has to maintain itself by occupation, war, and repression. Every such Empire declines, and is then destroyed. Sometimes an Empire may last a few decades; sometimes a century or more. Rarely, a few centuries. After the destruction of the Empire, there follows a period of chaos, of barbarism, of regression, with only a few positive attributes of the Empire remaining: some stories of glory, perhaps; or some literature; some monuments, or some technological or scientific achievement. But a great deal is lost.

What applies to an Empire applies to the results of terrestrial wars - such as the occupation of a foreign country after victory in a war or after an invasion. Such occupation may well last for a while: a few years; a decade; several decades. But it will inevitably end, through either a successful uprising (often after several failed attempts) or through the withdrawal of the occupiers, for military, economic, or political reasons, and while some elements of the occupying forces may remain (in terms of their culture, ideas, and so on), a great deal is lost. In the meantime, thousands upon thousands of people have been injured, killed, repressed or dishonourably confined in prisons. Furthermore, it is the honourable right and duty of those under occupation to resist, using lethal force - and to try and take away this right and duty, by making it "illegal", as all occupying forces do, is dishonourable in itself, the act of the bully, the tyrant. It is also the right of individuals to possess weapons, and one of the many dishonourable things an army of occupation does is make possession of weapons illegal.

This old imperial process is incredibly wasteful, and stupid, because the positive, evolutionary, civilized, changes which Empires sometimes bring can be achieved in not only less wasteful ways but also in ways which can ensure much greater, and longer lasting, evolutionary change.

In brief, imperial conquest and colonialism are short-term solutions: in Aeonic terms - in the timescale of civilizations and Aeons - they are failures, detrimental to the long-term evolution that is required.

In terms of acquiring new living-space - often used as an argument in favour of Empires and conquest and colonialism - the honourable,

futuristic solution is the colonization of Outer Space.

In terms of war, the new Imperium - or Stellar Federation or Cosmic Federation or Cosmic Reich or whatever we want to call it - would use force only as a last means of self-defence of its own territory or homeland, or when there needs to be an honourable combat between it and its enemies.

In addition, it needs to be understood that modern warfare is for the most part dishonourable, employing as it does cowardly methods - such as aerial bombing - which an honourable warrior would refuse to use, condone, or accept. The warriors of the new Imperium, the troops of Vindex, will seek honourable combat, a fair fight, rather than impersonal war. Honourable combat means personal fighting between groups of warriors, or armies. It means an end to the dishonour which has blighted armies for hundreds of years. It means a return to civilized treatment of captured or surrendering soldiers - allowing them to retain their honour, and go free. It means a conscious decision - based upon honour - to do only that which is honourable, and which befits an honourable warrior."

{6} AL is referring here to the documentary *The Trumpet's Splendour* which premiered in 2009 (and was produced by AVE with ZDF in cooperation with Arte and Unitel Classica).

{7} AL is here - by the term 'against time' - referencing the book *The Lightning and the Sun* by Savitri Devi [...]

The Fallacies Of Anti-O9A Propaganda

As mentioned in previous articles, the propaganda about the Order of Nine Angles (O9A, ONA) written and distributed by a political advocacy group is riddled with errors {1} and reveals the astonishing lack of knowledge about the O9A by that political advocacy group; a lack which is either deliberate - arising from hatred and prejudice - or arising because of a desire to spread propaganda about one of their declared enemies.

The propaganda also reveals the author committing several logical fallacies; either from ignorance or because of hatred and prejudice and/or a desire to spread propaganda about a declared enemy.

Some examples of such fallacies are:

- ° In respect of the O9A, in their 2019 so-called "State of hate" report, and in

their 2020 report, the author commits the logical fallacy of Incomplete Evidence by selectively quoting from some O9A material, ignoring other material which provides context or which contradicts such quotations, and quoting material authored by some of those who associate themselves with the Occult movement that is the O9A.

Thus most of the O9A corpus is ignored, since a study of that corpus (i) would have contradicted their claim that the O9A is neo-nazi, {2} {3} (ii) revealed the context for suggested Insight Roles, which is a short part of the third stage of the decades long Seven Fold Way; (iii) revealed the fundamental O9A principle of individual authority, {4} and (iv) contradicted their claim that the O9A encourage misogyny and rape. {5}

- ° In the same report the author commits the fallacy of *secundum quid et simpliciter*. Which is the use of particular individual cases to form a general rule to then use that rule to describe, and thence to blame, or to castigate, or to defame a whole group. In many instances this involves quoting from material authored by some of those who associate themselves with the Occult movement that is the O9A.
- ° In the 2020 report the author commits the fallacy of *argumentum ad verecundiam* – argument from authority – by repeating what certain others have said or written about the O9A, with it being obvious from the errors made in that and the 2019 report and from the committal of the foregoing two other fallacies, that the author is not an authority on the subject of O9A esoteric theory and praxeses.
- ° In both reports the author commits a fallacy of presumption by making conclusions based on their assumptions and claim; in addition to which the author provides no evidence – nothing probative – for their assumptions and claims, such as in the matter of Mr Myatt being Anton Long, and which assumptions and claims often derive from the foregoing three fallacies.

The propagandistic nature of the reports can thus be seen, for the biased and misleading information they contain has been systematically disseminated in order to promote a political cause.

TWS Nexion
Oxonian
March 2020 ev

Notes

{1} See the text titled *Exposing Twelve Basic Errors*, included in this compilation.

For an esoteric understanding of the O9A, refer to the 300 page *Seofonfeald Paeth* trilogy, which is available at <https://archive.org/details/o9a-trilogy-print>

{2} See the chapter *The Alleged National Socialism Of The O9A* in *The Seofonfeald Paeth* trilogy. The article quotes from letters by Anton Long sent to Michael Aquino and others in the early 1990s, letters which were published in 1992.

{3} See also *Order Of Nine Angles: The Deofel Quintet*, included in Seofonfeald Paeth trilogy, where it is explained that The Deofel Quintet (written between 1976 and the early 1990's) places the neo-nazism aspect into the necessary esoteric perspective, for the novels of the Deofel Quintet are non-political.

{4} The principle is explained in the two articles *Authority, Learning, and Culture, In O9A Tradition* (written in 2013) and *The Authority Of Individual Judgement: Interpretation And Meaning* (written in 2014). Both articles are included in *The Seofonfeald Paeth* trilogy.

The axiom of the authority of individual judgement means that each O9A person, nexion, group, or cell, are - with one important exception - free to develop their own interpretation of everything O9A, free to develop and change everything O9A, and that there is no authority above the individual, or beyond each group or collective of groups. No O9A leader, no outer (or inner) 'representative', no council, no 'old guard', who can make pronouncements about or declare what is or is not correct. No 'official' or 'genuine' O9A; no 'heresy'; no proscription of individuals or groups. Furthermore, no consensus is necessary or required among those who are or who associate with the O9A {2}, although naturally a particular O9A nexion may have or arrive at a particular internal consensus and thus presence a particular interpretation of matters O9A.

{5} The O9A consider rapists as suitable candidates for culling: see for example the text *Culling And The Code of Kindred Honour* (written 2015) available at https://web.archive.org/web/20210215070358mp_/https://omega9alpha.files.wordpress.com/2015/12/culling-o9a-code-v3.pdf

The pro-Sapphic novel *Breaking The Silence Down* - written in 1985 and part of The Deofel Quintet - and the essay *The Anti-Patriarchal O9A Ethos* - written in 2017 and available at <https://archive.org/details/o9a-questions-2017-v5b-1> - reveals the O9A attitude toward women, with the O9A code of kindred honour embodying respect for women and gender equality.

David Myatt and The Acausal

There are many theories and speculations concerning the life and philosophies of the English esotericist David Myatt. These are often concerned with trying to reconcile his apparently diverse religious and political explorations, and with

attempting to discover what he 'really' believes, what his 'real' intentions are. What is usually overlooked is that he is responsible for articulating a particular theory of life which is consistent with, indeed, fundamental to, all of his professed and alleged explorations. This theory of life concerns the concept of the acausal.

In what follows we will be assuming, as many others do, that Myatt is responsible for authoring the ONA documents attributed to Anton Long. It should be stressed that Myatt has always denied that this is the case. We will, however, continue with this assumption for the sake of convenience. Ultimately, whether the articles considered here were written by a single individual or by more than one individual is not important; what interests us is how an understanding of the nature of the acausal allows us to perceive a consistency of approach behind what are apparently quite distinct, or even contradictory, ways of life.

The Acausal

Myatt starts from the premise that life is distinguished from inert matter by virtue of the fact that it possesses an additional "something".

"All life implies 'ordinary' matter plus an extra "something". Our own human life possesses more of this extra "something" than other life. Thus do we and we alone of all life that we know have 'consciousness', an awareness of our surroundings, and 'the desire to know'." (Acausal Science: Life and the Nature of the Acausal)

Life is also distinguished from inert matter because it changes, grows, or evolves. Whilst it is possible to explain how these changes in organisms are provoked by physical or chemical stimuli, the cause of change, or movement, itself requires further explanation. For Myatt this primary cause lies beyond the causal.

"The cause of movement itself must be a-causal, that is, beyond the causal. The 'prime mover' - or the being of the cosmos itself, the 'cosmic Being' - is thus acausal. Movement, and thus change, are causal. It is the acausal which causes, or drives, the movement of the causal, of ordinary matter. Furthermore, we can say that it is this acausal which is the extra "something" which life possesses. That is, life is a contact, or intermingling, of matter with the acausal - or expressed another way, life is where the acausal continuum is manifest in the causal continuum." (Acausal Science: Life and the Nature of the Acausal)

This "acausal continuum" is the cause of change in the "causal continuum", and is thus the ultimate source of life. In addition, the acausal is somehow present in the causal through some form of intersection, or perichoresis. Life can then be defined as matter plus "acausal charge", where acausal charge is understood

to be that element in matter, or associated with matter, which derives from, or participates in, the acausal. This acausal charge is what enables life forms to disobey the second law of thermodynamics, that is, life forms do not demonstrate an increase in entropy, but instead demonstrate an increase in order.

"This change toward more order may be said to be 'powered' or caused by the acausal energy of acausal charges. The causal energy changes in organisms, which can be described by ordinary chemical reactions between elements and molecules – that is, in terms of chemical energy – are produced or caused by acausal charges. In effect, such chemical reactions are one of the physical manifestations of acausal charges in the causal continuum. Being 'alive' means ordinary physical matter is re-organized, or changed, in a more ordered way. A living organism possesses the capacity, by virtue of its acausal charges, to create order, to synthesize order from the less ordered physical world. Life implies an increase in order in the causal continuum." (Acausal Science: Life and the Nature of the Acausal)

It is this insight, that the acausal is the source of the ability of life forms to produce an increase in order, which lies behind so much of Myatt's quest.

We will now consider how this notion of the acausal has been applied to various ways of life followed by Myatt. These ways of life comprise the ONA, National-Socialism, the Numinous Way and Islam.

Order of Nine Angles

Fundamental to the apprehension of Magick, as propounded by the ONA, is the belief that there is more to reality than can be experienced through the five senses. All living beings possess "magickal energies", and the apprehension and manipulation of such energies is one of the aims of magickal training. These "magickal energies" equate to acausal charge.

"According to the septenary tradition, these magickal energies possessed by things and 'life' derive from what it is convenient to describe as the acausal – that is, every living entity is a point or region where acausal energies manifest in our causal, phenomenal, universe, the amount and type of this energy being dependent on the type of entity. These acausal energies...may be said to derive from a parallel acausal universe which intersects our causal universe at certain places." (Naos, Part One, Chapter 0, A Theory of Magick)

By virtue of the fact that life possesses acausal charge it is possible for human beings to consciously act as a gateway between the causal and the acausal, and to draw acausal energy from the acausal universe. This energy can then be consciously applied for a variety of purposes. This process requires a structure of symbolism in order to be carried out successfully.

"To draw upon such energies it is usually necessary for the individual to use some form of framework or symbolism, and techniques of external magick use such symbolism to bring both apprehension of the energies and their control. Various systems of symbolism exist – most denoting types of energy by gods, goddesses, spirits or demons."

(Naos, Part One, Chapter 0, A Theory of Magick)

One aim of the ONA is to aid individuals in drawing acausal energy into the causal, and the use of magickal techniques is one way in which this is achieved. But the outward trappings of magick are always seen for what they really are: an outward form that can be used to presence the acausal. For the ONA it is crucial to distinguish between these outer forms and the source of energy itself, that is, the acausal.

Another aim of the ONA is to participate in the shaping of a new aeon. The ONA regards aeons in Spenglerian terms as organic entities which come into being, live, change and die. As such, the evolutionary force which drives aeons comes from the acausal. The ONA propagates a sophisticated system of aeonic magick. This aeonic magick is used to draw down acausal forces which are then directed toward the creation of a new aeon.

"One immediate aim is to presence acausal energies in a particular way so creating a new aeon and then a new, higher, civilization from the energies unleashed...The fundamental immediate aim [c. 1990 eh – 2020 eh] here is to actively presence the energies of the next aeon and channel these, via various nexions, forms, structures, 'ideas' and so on, to create the next higher civilization. The former means accessing the acausal [in the simplistic term sense 'returning the Dark Gods' via various rites] and creating those forms/structures necessary to channel the energies so accessed. This will take several decades."

(The Aims of the ONA)

National-Socialism

Myatt has arguably done more for post-war National-Socialism than anyone else. His emphasis on the ethical and honourable aspects of National-Socialist philosophy enables that philosophy to remain a viable ethos for a small number of people today, and keeps alive the hope that National-Socialism might one day be viewed with more objectivity by larger numbers of people. Central to his explication of National-Socialism is the notion of honour. Honour is perceived to be a means whereby man can achieve greater order in his life, and contribute towards a further evolution of the species. This evolution is the ultimate purpose of National-Socialism.

"For National-Socialism, the meaning, the purpose, of our lives is to further evolution: both our own, and that of our folk. This is so because according to National-Socialism we are not isolated individuals, but rather a nexion – a connexion between the past and

the future. We can, by our life and deeds, make a difference: aiding evolution, or not aiding evolution. That is, the perspective of National-Socialism is the perspective of Nature, and the Cosmos beyond, for we are regarded as part of our folk, our folk is part of Nature, and Nature part of the Cosmos." (The Theology of National-Socialism)

For Myatt, National-Socialism is a means for individuals to experience a perspective beyond their own individual lives. It enables us to gain this higher perspective by promoting a sense of duty to the race, the belief that we are a part of a greater organic being. Ultimately, National-Socialism is based on the apprehension that all life is an emanation of the Cosmic Being, and is thus interconnected and numinous. It is the rational understanding of this reality that enables us, through upholding the principles of National-Socialism, to presence the numinous, and to progress our evolutionary Destiny.

National-Socialism enables us to understand that principles such as honour and duty are civilizing and evolutionary. This is so because putting such principles into practice causes an increase of the acausal in the causal.

"In one sense, our consciousness – our awareness, our rational apprehension – may be likened to the awareness of the Cosmic Being, just as honour is regarded as a manifestation, a presencing, in us and our world, of evolution: of those forces which enable us to live in a noble, civilized, way. That is, honour is one way in which the Cosmic Being is incarnate – or can be incarnate – in us, as human beings. In a very simplistic way, the Cosmic Being is an increase in order from random chaos – or, more correctly, an increase of the acausal, a manifestation or manifestations of the acausal in the causal." (The Theology of National-Socialism)

Viewed from this perspective, it can be seen that the discipline of National-Socialism, that is the upholding of honour and duty, is a means whereby the acausal can be presenced in the causal.

Islam

In 1998 Myatt converted (or 'reverted') to Islam. Whilst this bewildered, and continues to bewilder, many people, it is interesting to consider that, for Myatt, an understanding of the acausal is fundamental to an understanding of Islam.

"In essence, Islam asserts – or more correctly, reveals – that Reality is much more than what we perceive, or may perceive, with our senses. That is, we should conceive of reality as containing both a causal aspect and what we may call an acausal aspect, both of which are parts of The Unity." (The Knowledge of Islam)

According to Myatt's description of Islam, the acausal is equated with Being (in a Heideggerian sense), or Allah. [See Editorial Footnote]

"The Muslim belief is that there is not only our lower, physical and thus causal Time, but another higher or 'acausal' Time. This acausal Time is the Time of Being itself. This is the metaphysical reality which Heidegger strove to express, albeit obscurely, beginning with his work 'Being and Time', although he studiously avoided using the word 'God'...The Muslim view or belief seeks to place and define us, as individuals, in relation to Reality - in relation to Existence, to Being; that is, in relation to Allah and the whole cosmos." (*The Basis of Islamic Science*)

The Cosmic Being of National-Socialism and the Allah of Islam are both defined in terms of the acausal.

The purpose of life, for Muslims, is to obey the will of Allah. This submission entails living life as a Muslim, and attempting to be true to one's Muslim nature. This Muslim nature is the real, inner being of an individual, contrasted with the sensible, outer being. The inner, true, Muslim being is acausal.

"All beings in the physical world are both causal and acausal. That is, they exist in both the causal realm and the acausal realm, and a causal being and an acausal being. Their causal being is their physical existence, their 'outward' appearance or form which can be observed and quantified. Their acausal being is their inner Muslim nature. By apprehending this Muslim nature we can understand and know them as they truly are and thus understand and come to know their Creator, Allah. Thus, from a knowledge of beings we are led to Being - to Allah." (*The Basis of Islamic Science*)

For Muslims, then, to live in submission to the will of Allah is to live in accordance with one's true being. The purpose of life for a Muslim is to seek to obey the will of Allah, and in so doing achieve an immortal existence in the acausal.

"Our purpose is, like other beings, to obey the will of Allah, our Creator - to consciously acknowledge our true Muslim nature. If we do this, and live as Muslims by following the way of Islam, we can transcend after death to those realms which are beyond the phenomenal world with its limited causal time - we can proceed to the realms of acausal being, which Islam accepts as a fundamental reality. If however we choose not to be Muslim - not to obey the will of Allah by not living in an Islamic way - then we will have destroyed our chance to transcend to the acausal realm, the realm of 'Heaven', of Paradise, of an eternal existence." (*The Basis of Islamic Science*)

So the mortal life of a Muslim is, in a sense, a test, and to pass the test he must dedicate his life to the acausal Islamic apprehension which reveals his true Muslim nature, and prepares him for Paradise (the acausal).

The Numinous Way

The Numinous Way grew from Myatt's exploration of ethical National-Socialism, and has much in common with his later exposition of that philosophy. It is distinguished from National-Socialism in that it attempts to eschew any abstract concepts, such as "nation", and seeks to avoid any sort of ideology. It could be argued that The Numinous Way is Myatt's purest way of life thus far, in the sense that he attempts to describe how a person, or a small community of people, can best live so as to experience the Numinous, and presence the acausal, directly in their lives, through the faculty of empathy and the upholding of personal honour. Empathy and thus compassion are for The Numinous Way essential to evolution, based as they are on the realisation that all of life is a Unity, a network of causal and acausal matrices. The acausal is therefore fundamental to the philosophy of The Numinous Way.

"Thus, The Numinous Way conceives as all life – everything that lives, that exists, in the Cosmos – as connected, as part of The Unity, of which causal and acausal are a part. Being aware of this Unity, of how we are connected, of ourselves as one nexon, is the beginning of understanding the meaning, the purpose, of our own lives."

(Frequently Asked Questions About The Numinous Way)

The apprehension of this Unity brings about the realisation that all life is connected, and that all life is, in some sense, the Cosmic Being, or a manifestation of the Cosmic Being. This sense of the immanence of the Numinous, of the presence of the Cosmic Being in our own being, and in all life, leads us to perceive that all abstraction is a limiting of life to the merely causal. All abstract concepts are seen as describing causal forms, and are therefore limited in their application to life as a whole, understood as both causal and acausal. It is only through personal honour, not through abstract concepts, that we may develop our faculties of empathy and compassion. These faculties then allow us to develop an apprehension of life in its entirety, both causal and acausal. Thus do we begin to appreciate that we are the Cosmic Being, and that we can assist the further evolution of this Cosmic Being by accessing and presencing acausal energies.

"That is, the Cosmic Being is manifest in us, because we are a nexon. Furthermore, we can aid this Being – contribute to its increase in consciousness, its awareness, its evolution – or we can in some ways harm this Being, for this Being is not perfect, or complete, or omnipotent. It is us – all life, everywhere in the Cosmos – existing, changing, being, evolving. We aid this Being when we access acausal energies through such things as honour, compassion, empathy – and especially when we change ourselves, when we become more self-aware, when we develop our understanding, our own consciousness, our reason, and when, at our causal death, we move-on, into the acausal, bringing with us the acausal energies we have "collected"

during our causal existence. We harm this Being - and the evolution of the Cosmos, and the aspects of this Being presenced as individuals, as Nature, as other living-beings - when we contribute to suffering, or cause suffering, or do what is unethical and dishonourable, for such things remove acausal energy from us, or distance us from acausal energy." (Frequently Asked Questions About The Numinous Way)

The purpose of life, according to the Numinous Way, is to presence the acausal in the causal. This is achieved through the practice of personal honour, and through the faculties of empathy and compassion.

"The Numinous Way understands this physical life of ours as a means - never to arise again - whereby "we" can evolve toward the acausal. We can do this by strengthening the acausal within us while we exist in causal Space-Time. This involves us in cultivating honour, compassion and empathy - in using our will to restrain ourselves, to do what is right, honourable, and compassionate. Why do these things do this? Because they do or can presence acausal energies, and so we can access certain acausal energies through them, and so change ourselves, so "evolve" thus acquiring for ourselves more acausal energy." (Frequently Asked Questions About The Numinous Way)

This will to evolve, and thus to acquire more acausal energy, can be seen to be the fundamental and underlying motivation lying behind all of Myatt's extraordinary explorations.

Conclusion

Each of Myatt's ways of life presents a different means of presencing the acausal and experiencing the numinous. They are all intended to encourage the individual to experience life from a higher perspective, and to discover the authentic self which is both causal and acausal. Each individual is a nexus who is capable of drawing down the acausal and experiencing the numinous. Myatt has shown several ways of achieving this.

FenrirHel88
January 2009 CE

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Editorial Footnote, by Raffy, 2009 ev

In his essay *Allah, Islamic Science and the Nature of the Acausal*, Myatt wrote:

"It is important to understand that Allah, the Supreme Being, is beyond not only the causal and acausal, but also [beyond] the unity of acausal and causal. That is, Allah is not this unity of causal and

acausal.

While an understanding and apprehension of the acausal is important for Islamic Science – and a way to Allah – Allah is not manifest in this acausal, and its beings, as He is not manifest in the causal and its beings, such as ourselves. Allah is beyond every-thing and every being, whether the thing is causal, acausal, or both causal and acausal, and whether the being is causal, acausal or both causal and acausal. There is no-thing, and no-being which can be likened to Allah.

Allah cannot be conceptualized by us: not in causal terms; not in acausal terms; and not in terms of any combination or union of causal and acausal. Allah is separate from all of His creation – from the realm of the causal, from the realms of the acausal, and from those realms where there is a joining of, or a manifestation of, both causal and acausal."

His articles dealing with Islamic science – which articles include (1) *Islamic Science*; (2) *The Basis of Islamic Science*; (3) *Allah, Islamic Science and the Nature of the Acausal*; and (4) *Concerning Angels, Jinn and Paradise* – were all written by Myatt in the two years immediately following his conversion to Islam.

However, Myatt – writing as Abdul-Aziz ibn Myatt – later (in 2004 CE) admitted that these articles contain, from a Muslim perspective, some errors and many omissions, which errors and omissions arose due to his lack of detailed knowledge concerning Islam. He also stated that he would, after sufficient years of learning, and study of classical Islamic texts, revise or otherwise rewrite these particular articles, something he has yet, it seems, to do.

Myatt subsequently withdrew all these articles about Islamic science, pending rewrites.

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Source:

<https://web.archive.org/web/20161227175353/https://regardingdavidmyatt.wordpress.com/nexus-of-life/>

Demonizing Mr Myatt

Background

For the past seven or eight years – including in recent months – there have been attempts made to 'demonize' David Myatt all based on the unproven allegation that he is Anton Long of Order of Nine Angles fame.

These attempts have been made both by some individuals associating themselves with the Order of Nine Angles (ONA, O9A) and by those who for whatever reason or from whatever motive are opposed to the O9A or to Myatt himself. Such O9A opponents include self-described modern Satanists as well those who profess to be followers of Jesus and those who take exception to what they believe is the pro-Nazi stance of the O9A.

Those who are opposed to Myatt himself include anti-fascists who profess such slogans as "never forgive, never forget" and who thus cannot forgive or forget Myatt's neo-nazi past, {1} and individuals who for unconscious emotive reasons of their own are in some way either jealous of the real Myatt or hate the 'sinister Myatt' conjured up by their imagination, with the 'real' Myatt having been described as "having fluency in the classical languages (Greek and Latin), as well as Arabic and possibly Persian, [and] possessed of a gifted intellect and apparently a polymath," {2} and as "an extremely violent, intelligent, dark, and complex individual," {3} and with the 'sinister' Myatt being accused by demonizers of all manner of crimes even though no evidence is ever provided to substantiate their accusations. {4}

In the matter of individuals associating themselves with the O9A, their intent seems clear. It is to portray Myatt – aka Anton Long – in the most sinister light possible given that such individuals assert that the O9A is Satanist and indeed the only modern genuinely antinomian and satanist group because it espouses and practices what is evil such as criminality, violence, hatred, human sacrifice, political extremism, drug-trafficking and terrorism. Hence their composition and circulation of texts such as *Bealuwes Gast* {5} and *Diablerie* {6} and hence their assertion that Myatt is central to the O9A with his weird life an example of what it means to follow the O9A Seven Fold Way.

In the matter of individuals who are followers of Jesus – or at least sympathetic to the Christian religion – their intent also seems clear. It is to portray Myatt as an example, par excellence, of either a nihilistic modernism or of what a servant of Satan is and does in the real world, with one for instance recently writing that

"it is clear from my reading of O9A material that it is essentially not about the promethean elevation of the human person or individuality

at all, which its talk of individuation and so on might seem to imply at first sight, but that the entire 'philosophical' system is geared towards the cunning seduction of human individuals in order to have them possessed and effectively taken over by these demonic entities ('dark gods'), whose agenda is the source of this magical covenant itself, rather than David Myatt as an individualistic 'philosopher' with a personal agenda. Much of the teaching as presented exoterically to non-initiates is thus no more than upaya or 'skilful means' (if I'm permitted to appropriate the Buddhist term) to get people hooked so that the demons will have their incarnate vehicles to exploit. Some of the O9A fiction outlines very explicitly how it is a matter of a demonic infection being spread through the empowered transmission from a possessed initiate to another human vessel. The terrible truth is that the 'new, more evolved individual' is nothing more than a puppet of these satanic beings."

A Common Theme

All such attempts to demonize Myatt have one thing in common. They all ignore important aspects of Myatt's life and a swathe of his writings.

The ignored aspects of his life include his public (post 2010) rejection of all extremism (including neo-nazi and fascist ideology) while his ignored writings include his poetry, his published letters, his post 2011 writings about extremism, his writings about his philosophy of pathei-mathos with its principles of empathy, humility, and compassion, his 2013 autobiography *Myngath*; his post 2012 autobiographical essays included in books such as *Sarigthersa* and *One Vagabond In Exile From The Gods* {7} and his essays praising Christianity and in particular Catholicism. {8}

The demonizers of Myatt have ignored such things because those things reveal a very different Myatt. One at odds with the 'sinister' image of him they have all in their own way strived to manufacture and have propagated in pursuit of their aims. For the image of Myatt that emerges from his poetry and his post 2011 writings is of a reclusive man who regrets his extremist past, who values virtues such as empathy and compassion, and who believes that

"the most important truth concerning human life [...] is that a shared, a loyal, love between two people is the most beautiful, the most numinous, the most valuable thing of all."

Naturally, one or two demonizers have tried to 'square the circle' here by claiming that Myatt's rejection of extremism is a ruse and that the aforementioned writings of his were either written by someone else or were a clever 'sinister' jape by Myatt in order to mislead people.

Such claims are of course both laughable and revealing of the need such

demonizers have of their 'sinister Myatt'. That some of these demonizers have resorted to forgeries which they claim were written by Myatt while others have attached Myatt's name to old or photocopied O9A typewritten articles, {9} shows the lengths they will go to propagandise their 'sinister Myatt' and to support their claim that Myatt is after all Anton Long.

As noted in an essay by Ms J. Wright, Myatt's later writings

"express is a mysticism, a reverence for and an appreciation of the numinous, so at odds with the ethos and the practice of Satanism - of whatever variety - that it is inconceivable that they were written by a Satanist or even by a practising Occultist." {10}

Rachael Stirling
March 2017

{1} According to an academic source Myatt is "arguably England's principal proponent of contemporary neo-Nazi ideology and theoretician of revolution." Michael, George. *The New Media and the Rise of Exhortatory Terrorism*. Strategic Studies Quarterly (USAF), Volume 7 Issue 1, Spring 2013.

{2} Connell Monette. *Mysticism in the 21st Century*, Sirius Academic Press, 2013. pp. 85-122.

{3} Raine, Susan. *The Devil's Party* (Book review). Religion, Volume 44, Issue 3, July 2014, pp. 529-533

{4} Some of the silly internet accusations made about Myatt from 2008 onwards relate to "gangstalking", hacking into various internet forums, stealing people's ID's by hacking their computers, attacking disabled people, and that he was a police informer.

{5} Regarding the forgery titled *Bealuwes Gast* see the article
<https://web.archive.org/web/20200811013428/https://regardingdavidmyatt.wordpress.com/bealuwes-gast/>

{6} Regarding the forgery titled *Diablerie* see the article
<https://web.archive.org/web/20200811013428/https://regardingdavidmyatt.wordpress.com/about/a-sceptics-review-of-diablerie/>

{7} All these writings, and the poetry, are available from Myatt's blog at
<https://davidmyatt.wordpress.com>

{8} For instance see <https://davidmyatt.wordpress.com/numinous-expiation/a-catholic-still-in-spirit/>

{9} Several people have claimed that they have or they have seen old

typewritten O9A articles or letters or manuscripts signed with Myatt's name. Yet as noted in <https://archive.org/details/o9a-questions-2017-part2-v1a-1> in response to one such claim:

"a signature on some old ONA typewritten MSS proves nothing. Anyone could have affixed Myatt's name on them at any time and until the original documents are made available and examined in a forensic way by a professional qualified to do so then it's just speculation; just another rumor about Myatt. A forensic examination would involve, among other things, finding the age of the paper, the type of ink used in the signature, comparing the signature with a documented signature by Myatt."

{10} *The Strange Life Of David Myatt*, Included below.

The Strange Life Of David Myatt

One of the interesting things about the strange life of David Myatt is that there are several different interpretations of both his motives and his personality. The three most common interpretations – advanced and commented on by academics, by journalists, and others – are:

- (i) That he is Anton Long, founder of the Occult group the Order of Nine Angles (ONA, O9A), and an "extremely violent, intelligent, dark, and complex individual" {1} who is "paramount to the whole creation and existence of the ONA," {2} whose "Nazism and Islamism are merely instruments for the ONA's underlying sinister esoteric plots." {3}
- (ii) That his somewhat itinerant adult life has been a Faustian, experiential, quest, with him drifting toward an unknown destination.
- (iii) That he has been on a life-long 'sinister-numinous' quest, both Occult and practical (esoteric and exoteric), and has now discovered the wisdom and the self-understanding that is the goal of such a quest.

According to the first interpretation, his poetry {4}, his published private letters {5} and post-2011 writings about his philosophy of pathei-mathos are either a clever ploy by a real-life Trickster to disguise his real 'sinister' nature or were written by someone else, or some others, as a deception.

According to the second interpretation – advanced by Myatt himself and some of his supporters – such writings are genuine and document the interior

struggles, the vacillation, and the learning from experience, that occurred from around 2002 until 2010; struggles, vacillation, and a learning that he makes mention of in both his autobiography *Myngath* and in his essay *The Development Of The Numinous Way* at <https://davidmyatt.wordpress.com/rejecting-extremism/development-of-the-numinous-way/>

According to the third interpretation – advanced by some supporters of the O9A – such writings document the feelings and the understanding germane to someone who, questing for decades along the O9A Seven Fold Way, has entered and passed beyond the Abyss and thus discovered Lapis Philosophicus.

In respect of which interpretation of Myatt's life is the most plausible, it is my contention that Myatt's poetry, his published private letters, and his post-2011 writings about his philosophy of pathei-mathos, can provide the answer: that they hold all the clues necessary to arrive at a satisfactory and rational solution.

The Necessary Research

What is most surprising about those who advance and write about and believe one of the above explanations is that it appears that none of them have actually studied, in detail, and critically commented upon, Myatt's poetry, his published (pre-2009) private letters and his post-2011 writings about his philosophy of pathei-mathos.

For among the questions that should be asked, in relation to such works, are the following. (i) What do they express in terms of personal feelings and weltanschauung? (ii) What do they reveal about the writer and his style of life? (iii) Are they internally – and over the time span under consideration (2002-2011) – consistent? (iv) How do they relate to Myatt's life at the time they were written? (v) Are they all consistent with Myatt's own explanation of his life as described in his autobiography *Myngath* {6} and in his post-2011 essays such as *The Development Of The Numinous Way*? (vi) Could someone who faked the letters – for whatever reason – maintain a consistency of feelings for so many years? {7}

Is what Myatt explained in *Myngath* the truth of his life or the sly words of a trickster? He wrote:

"For the reality of my past nine or so years is not that of some sudden life-changing revelation, but rather of a profound inner struggle whose genesis lay years before – in my experiences with and passion for women; in my time in a monastery; in my ever-growing love for Nature and my involvement with English rural life; in Sue's illness and her tragic death.

This intense struggle was akin to an addiction, and I an addict addicted to abstractions. A struggle between my empathy, my understanding, my pathei-mathos, and my life-long belief, itself an

abstraction, that somehow in some way I could make a positive difference to the world and that such abstractions as I adhered to, or aided or advocated were or could be a beginning for a better world, and that to achieve this new world certain sacrifice were, unfortunately necessary.

A struggle which gave rise to what became - refined, and extended, year after year - The Numinous Way, and which struggle was an interior war to change myself, to actually live, every year, every month, every week, every day, suffused with an empathic awareness and a desire not to cause suffering; the struggle to abandon abstractions.

For nine years or so this interior struggle wore me down, until it gradually faded away. It was akin to cycling up a long steep mountain climb in mist and drizzly rain, struggling on against one's aching body and against the desire to stop and rest; and not being able to see the end, the summit, of the climb. And then, slowly, the drizzle ceases, the mist begins to clear, the road becomes gradually less steep, and one is there - in warm bright sunshine nearing the summit of that climb, able to see the beautiful, the numinous, vista beyond, below, for the first time, and which vista after such an effort brings a restful interior peace, the silent tears of one person who feels their human insignificance compared to the mountains, the valleys below, the sky, the Sun, and the vast Cosmos beyond: the wyrdful nature of one fleeting delicate mortal microcosmic nexion which is one's own life."

Post-2009 Letters And Writings

In 2012 Myatt was contacted, via e-mail, by a journalist employed by the BBC and, over subsequent months, they exchanged correspondence via that medium. In 2013 Myatt published edited extracts from some of this correspondence in Part Three of his book *Understanding and Rejecting Extremism: A Very Strange Peregrination* (ISBN 9781484854266). He also included some of this correspondence - and some other correspondence with a few other individuals around the same time (2011-2012) - in a posting on his weblog under the title *Just My Fallible Views, Again.* {8}

This correspondence is not only quite remarkable, given the various assumptions made about Myatt since at least the 1980s, but also is a significant development of the feelings expressed in his pre-2009 private letters. In those pre-2009 letters a certain lofty (even an arrogant) presumption of knowing - of having understood himself and the world - emerges time and time again, as well as certain pontifications based on various abstractions, while the later letters are replete with a certain humility. For instance, in one of these 2011-2012 letters he writes:

"The problem in the past had been me, my lack of understanding of

myself and my egoism. It was my fault: not the place, not the time, not the people, for I so desired with that arrogance of youth to exchange this paradise, here, for those ideas, the idealism, the abstractions, I carried around in my prideful hubriatic head. Seldom content, for long, since happiness came with – was – the pursuit, or the gratification of my personal desires. So destructive, so very destructive. So hurtful, inconsiderate, selfish, profane [...]

In a letter sent to the BBC journalist he wrote:

[My] recent propensity to be somewhat subsumed with a certain sadness [arose] from not only pondering on such questions as pathei-mathos, the causes/alleviation of suffering, and the nature of religion, expiation, and extremism, but also from understanding, from feeling, just how much suffering I personally have caused during my extremist decades and knowing that had it not been for the tragic death of a loved one some six years ago I would most probably have continued my career as a suffering-causing extremist.

He was even more explicit in another letter to a different correspondent and dated November 2012:

"The reason why I now do not – and have no desire to – "get involved with social change" (or to "go out into the world and try to give something back" as another correspondent recently expressed it) is the reality of me having made, and knowing and feeling I made, so many mistakes, shown such poor judgement, been so arrogant, so selfish, for so many decades – for most of my adult life. Given this reality, I simply do not trust myself anymore not to cause suffering, not to make even more mistakes, not to show poor judgement again. Just as I know my responsibility, my blame, for those my past mistakes and their human consequences. Thus, why would I want to inflict myself on the world anymore? [...]

For the simple honest truth is that I now feel, in my very being, that I have no right to, can find no justification for me to – beyond that necessitated by personal honour in the immediacy of the moment – interfere in the lives of others, in however small a way even if my initial motives might be (or seemed to me to be) good. For who I am to judge, decide, things beyond the purview of empathy and a very personal honour? I am just one fallible exceedingly error-prone human being with a long proven history of impersonal interference, of hubriatic, suffering-causing, and selfish, deeds. Someone who does not trust himself anymore and who values and tries to cultivate wu-wei."

In a rather remarkable letter dated December 2nd 2012, he explained that:

"In respect of religion, there seems to have grown within me, this past year, a feeling regarding prayer, especially contemplative prayer, or rather that quiet way of being when - with no expectation of or belief in God - no words are desired or required and one is aware of the numinous in such an unaffected way that there is a calmness emanating not from within - not caused by our knowing or feeling of self - but from that ineffable vastness beyond which includes us and all the life that seeps into us, there in our stillness: emanations, of not only the dreams, the hopes, the love, the sadness, the sorrow, the grief, the pain, the joy, the tragedy, felt, known, experienced by we humans millennia after millennia, but also of the being, the essence, of the other life around us, here as Nature, and elsewhere, which, as we, 'hath but a short time to live'.

A feeling, an intimation, of perhaps in some small way now understanding the Latin Opus Dei - Officium Divinum - as a needful daily reminder of our needful humility, as the plaintive cry Miserere Mei, Deus so reminds, and as the Namaz of Islam also so reminds with its Ruku, Sajdah, and recitation of Subhana Rabbiyal a'la. A needful daily reminder that we are transient beings, prone to dishonour, selfishness, and hubris, but who can be loving and kind, and beings prone to the charisma, the temptation, of words, either our own or those spoken or written by others. A reminder that we can so easily forget, have so often forgotten, that gentleness, that modest demeanour, that understanding, which derives from an appreciation of the numinous and also from one's own admitted uncertainty of knowing and one's acknowledgement of past mistakes. An uncertainty of knowing, an acknowledgement of mistakes, that often derive from πάθει μάθος."

All these sentiments, these feelings, are so consistent over so many years, chime so well with his poetry, with the feelings that run through his pre-2009 letters, with his autobiography *Myngath*, and with post-2011 writings about his philosophy of pathei-mathos, that it seems inconceivable to me that they are artful constructions - fakes - by someone else (or some others) or the product of some 'sinister trickster' who has consciously adopted a certain persona in order to try and fool people. Also, what they express is a mysticism, a reverence for and an appreciation of the numinous, so at odds with the ethos and the practice of Satanism - of whatever variety - that it is also inconceivable that they were written by a Satanist or even by a practising Occultist.

My conclusion, therefore, is that his somewhat itinerant adult life has been a Faustian, experiential, quest, with him drifting, stumbling, toward an unknown destination, which destination he has finally reached and which destination he in his post-2011 writings and letters has striven to describe.

JR Wright

2016

Notes

{1} Raine, Susan. *The Devil's Party* (Book review). Religion, Volume 44, Issue 3, July 2014.

{2} Senholt, Jacob. *The Sinister Tradition*. Paper presented at the international conference, *Satanism in the Modern World*, Trondheim, 19-20th November, 2009.

{3} Per Faxneld: *Post-Satanism, Left Hand Paths, and Beyond* in Per Faxneld & Jesper Petersen (editors) *The Devil's Party: Satanism in Modernity*, Oxford University Press. 2012, p.207

{4} DW Myatt. *Relict: Some Autobiographical Poems*. 2014. ISBN 9781495448386.

{5} Letters dating from 2002 to 2008 are currently available at <https://archive.org/details/myatt-letters> with a few of these (and other) letters included in Part Two of Myatt's book *Understanding and Rejecting Extremism: A Very Strange Peregrination*, published in 2013, ISBN 9781484854266.

Some letters dating from 2011 were included in Part Three of *Understanding and Rejecting Extremism*.

{6} David Myatt. *Myngath: Some Recollections of a Wyrdful and Extremist Life*. 2013. ISBN 9781484110744.

{7} While those who believe the 'fakery theory' might object that there is no proof the letters were written on the dates given - that is, they might all have been faked within a relatively short period of time - the evidence indicates otherwise. For many of the letters were published on the website of a Myatt supporter from 2005 onwards - in the section beginning with *Preco preheminencie* - as the following link reveals: <http://web.archive.org/web/20050205011512/http://www.geocities.com/davidmyatt/>

The letters that are in the pdf compilation {5} and also available in that web archive, and in some subsequent archives, include the following: (i) Preco preheminencie, (ii) A Fine Day in Middle June, (iii) One Hot Sunny Day, Almost Mid-July; (iv) The Buzzards Are Calling Again; and so on.

{8} <https://davidmyatt.wordpress.com/about/just-my-fallible-views-again/>

Ouroboros: Myatt, Vindex, And A Return To Physis

With the publication of his translations of and commentaries on eight tractates of the Corpus Hermeticum in 2017 {1} followed later in the same year by his two monographs on Greco-Roman paganism {2} it seems to me that David Myatt's antinomian life has come full circle.

In his 1984 text *Vindex - Destiny of the West* {3} he wrote that

"Adolf Hitler is as central to Imperium as Caesar was to the Roman Empire, and while the founders of the Imperium may not call themselves National Socialists or use as their symbol the swastika flag, they will nevertheless be the heirs of National Socialism. In this bond lies the key to the creation of Imperium [...]

To pretend that National Socialism or Adolf Hitler are not important for the West is absurd: National Socialism (or perhaps more correctly, Hitlerism) cannot be ignored and any movement, political or which has as its aim the creation of a Faustian Imperium, will never succeed as long as it ignores the importance of this philosophy for the sake of temporary and, finally, illusory gains."

He goes on to explain that "Philosophically, National Socialism represents the revaluation wished for by Nietzsche - a return to Nature (the physis of the Greeks) as an unfolding in the sense of the pre-Socratics [...] Such a returning is a return to the dynamic paganism that pre-dated Christianity."

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Philosophically, National Socialism represents the revaluation wished for by Nietzsche—a return to Nature (the *'physis* of the Greeks) as an unfolding in the sense of the pre-Socratics. Heidegger's philosophy is another expression of this, and it is no coincidence that Heidegger never renounced his National Socialist affiliations, despite the many attempts to coerce him.

Such a returning is a return to the dynamic paganism that pre-dated Christianity (which became, under Christianity, the old Germanic chivalry¹⁰⁸). But National Socialism is much more than a philosophy, a way of thought: It is a way of life, concerned with practical realities. It recognizes the harmony that exists through a unity of man with Nature and which is exemplified in one way with the yeomen or small-holders who earn their living from the land and who are thus attuned to the rhythms of rural life and who are aware of natural change and struggle. National Socialism is founded upon the basic realization that man is part of, and subject to, the laws and processes of Nature. He is not above it, although he can, providing he works with these laws, change it to a certain extent. Perhaps the most fundamental example of this, for man, is race: the recognition of not only differences and differing aptitudes between races[†] but also of individuals in each race. There is in National Socialism a desire to preserve identity, to foster quality over and above quantity, as well as encourage,

For what Myatt has done in those 2017 publications and in his other translations of classical works (from Aeschylus to the Pre-Socratics) is to enable us

"to appreciate and understand the classical, pagan, ethos and thence the ethos of the West itself." {4}{5}{6}

In other words, Myatt has explained in his translations the philosophical basis of the pagan "returning" that National-Socialism represented politically and otherwise.

Importantly, in his *Classical Paganism And The Christian Ethos* he wrote that

"the quintessence of such a *weltanschauung*, of the paganus ethos, is that ethics are presenced in and by particular living individuals, not in

some written text whether philosophical or otherwise, not by some proposed schemata, and not in some revelation from some deity."

Which brings us to two things. First, Myatt's admiration of modern warriors (and National-Socialists) such as Waffen-SS General Leon Degrelle and Otto Ernst Remer. Of Remer he wrote in his 2013 autobiography *Myngath* {7} that "I admired his honour and his loyalty and his commitment to the duty he had sworn an oath to do. Here, I felt, was a modern-day Greek hero."

Second, Myatt's life-long commitment to the principle, the ethic, of personal honour, stating in 1998 that "the only law I believe in and strive to uphold is the law of personal honour." {8} Which concept of personal honour also runs through his 1998 interview with a then official representative of an anti-fascist organization, with Myatt "on his word of honour" saying in that interview that he is not Anton Long and that he has never been in any practical way involved with the Occult group the Order of Nine Angles. {9}

That the then official representative of an anti-fascist organization refused to believe Myatt's denials and, despite having nothing probative to support such allegations - continued to repeat his allegations, led Myatt to challenge him to a duel with deadly weapons which challenge of course the ideologically driven anti-fascist declined, leading Myatt to write:

"Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated." {8}

•••

In what I personally regard as one of Myatt's most important works, he writes in his *Classical Paganism And The Christian Ethos*, that

"The paganus weltanschauung, ancestral to the lands of the West, that has emerged is one which, shorn of technical, Greek, and metaphysical terms, many may find familiar or already be intuitively aware of. For it is a weltanschauung of we human beings having a connexion to other living beings, a connexion to the cosmos beyond, and a connexion to the source of our existence, the source of the cosmos, and the source - the origin, the genesis - of all living beings. Which source we cannot correctly describe in words, by any denotata, or define as some male 'god', or even as a collection of deities whether male or female, but which we can apprehend through the emanations of Being: through what is living, what is born, what unfolds in a natural manner, what is ordered and harmonious, what changes, and what physically - in its own species of Time - dies [...]

Such a developed paganus weltanschauung - in its ethos and its ontology, ethics, and epistemology, and thus with its virtues of personal honour and empathy combined with a respect for the numinous - is quite different from Christianity and other revealed religions, and certainly does, in its noble simplicity and practicality, seem to be more human in physis, more balanced, and could well be more productive of a healthy personal $\psi\chi\eta$, than Christianity and other revealed religions.

Such a modern paganus weltanschauung may also be a means to reconnect those in the lands of the West, and those in Western émigré lands and former colonies of the West, with their ancestral ethos, for them to thus become, or return to being, a living, dwelling, part - a connexion between the past and the future - of what is still a living, and evolving, culture. Perhaps the future of that culture depends on whether sufficient individuals can live by the high personal standards of such a modern paganus weltanschauung."

That is, Myatt seems to me to be not only re-expressing what he wrote about Christianity, paganism, and physis, in his much earlier *Vindex - Destiny Of The West* but also presenting us with the philosophical foundations of "a return to the dynamic paganism that pre-dated Christianity."

A dynamic and a new paganism that has the ethic of personal honour at its heart and which ethics are thus "presenced in and by particular living individuals, not in some written text whether philosophical or otherwise, not by some proposed schemata, and not in some revelation from some deity."

Ethics presenced in individuals such as Waffen-SS General Leon Degrelle and Otto Ernst Remer. Which leads us back, in my view, to what Myatt wrote in *Vindex- Destiny Of the West*,

"that National Socialism - what it was, not what propaganda has made it appear [to be] - was an expression of Faustian resurgence and nothing is more indicative of the influence of the Magian ethos [...] than the fact that National Socialist Germany perished after only twelve years of existence because of a war that neither Hitler nor the German people wanted. This war resulted in the enslavement of half of Europe to Communism, destroyed the British Empire, and left the world divided between the materialism of America and the materialism of Soviet Russia. 1945 was a turning point for our civilization; the old values which created the West and which inspired the National Socialist movement began to disappear from the hearts and minds of Europeans."

Rachael Stirling

April 2021 ev (132 yf)

{1} *Corpus Hermeticum: Eight Tractates*, ISBN 978-1976452369. Available as a gratis pdf document at <https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf>

{2} *Classical Paganism And The Christian Ethos*, ISBN 978-1979599023, and *Tu Es Diaboli Ianua*, ISBN 978-1982010935. Both available as gratis pdf documents at (i) <https://davidmyatt.files.wordpress.com/2018/03/tua-es-diaboli-ianua.pdf> and (ii) <https://davidmyatt.files.wordpress.com/2018/03/classical-paganism-v2-print.pdf>

{3} A facsimile of the 1984 published text is available at <https://archive.org/details/myatt-vindex>

{4} The quotation is from *Re-discovering Western Paganism, in Western Paganism And Hermeticism: Myatt And The Renaissance of Western Culture*, available at https://archive.org/details/tags_20210805

{5} In regard to the Pre-Socratics, see <https://davidmyatt.files.wordpress.com/2021/04/pre-socratic-and-aristotle.pdf>

{6} In regard to Physis see <https://davidmyatt.wordpress.com/aristotle-metaphysics-1015a/>

{7} <https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf>

{8} The statement is included in his 20 page polemic *A Matter Of Honour* published in 2012, and available at <https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf>

{9} The interview is available - as of April 2021 ev - at <https://www.youtube.com/watch?v=RZZeuPoplu4>

Sorcery, The Sinister, Aeons, and The Psyche of The Folk

Esoteric Notes XXIX

Essentially, sorcery, "magick" - according to the Sinister tradition of the O9A/ONA - is defined as "the presencing of acausal energy in the causal by means of a nexion. By the nature of our consciousness, we, as human individuals, are one type of nexion - that is, we have the ability to access, and presence, certain types of acausal energy." [See Footnote 1]

Thus, understood esoterically, an individual represents a willed-evolution: the potential to change and evolve by means of utilizing certain energies, with such change and evolution involving a bringing-into-being, or, more prosaically, a bringing-into-consciousness. That is, a making-conscious of what was hitherto "unknown", hidden and latent, both within and external to the individual. This making-conscious is the first step - the beginning - of genuine individual sorcery; the first stage of that Sinister Way one of whose aims is the creation of a new, more conscious, more highly evolved, individual.

The psyche of the individual is a term used, in the Sinister Way, to describe those aspects of an individual - those aspects of consciousness - which are hidden, or inaccessible to, or unknown to, the individual. Basically, such aspects can be considered to be those forces/energies which do or which can influence the individual in an emotional way or in a way which the individual has no direct control over or understanding of. One part of this psyche is what has been called "the unconscious", and some of the forces/energies of this "unconscious" have been, and can be, described by the term "archetypes".

Understood esoterically, an archetype is a limited presencing (a manifestation) of acausal energy, which presencing is limited in causal time. [See Footnote 2]

Fundamentally, the basic task of an esoteric Initiate is to make-conscious - to experience, know and understand - their own psyche, and this, in the beginning stages of magickal Initiation, is done by means of symbols and rituals, both hermetic and ceremonial. That is, the forces/energies, both archetypal and otherwise, are objectified, experienced and experimented with - hence such symbols and tools such as The Septenary System (of correspondences, including the Tree of Wyrd), the Tarot, and The Star Game. To complement this, the individual undertakes "Insight Roles" where they identify with a certain symbolic aspect or aspects, or rôle - and/or a certain archetype or archetypes - and thus experience, in real life, such energies, and their causal effects. One particular aspect, of course, is The Sinister itself, which is manifest in archetypes such as "The Magickian" (The Sorcerer/Sorceress), The Mistress of Earth, and in Satan.

As stated in the MS *The Five-Dimensional Magick of the Seventh Way*,

"All sorcery - external, internal and Aeonic - is but a means to apprehend, experience and presence acausal energies, and thus create/provoke Change. That is, the conventional sorcery of the Tree of Wyrd, of books such as Naos, of rituals, is but a beginning - through such things, the individual Initiate acquires experience and knowledge, and also develops as an individual: in terms of character. In the simplistic sense, they move, through the Grades, beyond "The Abyss", toward The Goal, which is the transformation of the individual and the emergence of a new type of being, beyond the Adept."

Furthermore, the archetypal energies which affect and influence an individual - a non-Adept - are, according to The Sinister Way of the O9A, both personal/individual, and related to the Aeon during which the individual lives. In addition, some of the personal archetypal energies which are manifest, or which can be manifest, in the psyche of the individual, are related to the living-being which is the folkish culture of the individual. Thus, in order to properly progress along The Way toward Adeptship - in order to evolve as an individual - the individual needs to understand, and work with, such particular energies.

The Folk Psyche and Folkish Archetypes

By virtue of being a nexion, an individual is connected to the causal presencing that is Nature, and to those living- beings which are manifest in Nature. One such living-being is the folkish-culture, the folkish-psyche, to which they belong - from which they have come-into-being, as an individual. [See Footnote 3] Basically, this is just a precise way of understanding that all non-Adepts are, or can be or will be, influenced by various unconscious archetypal forces deriving from their ancestors, and their ancestral culture (or way of life) and that, whether they know or not (and they mostly do not know) they are connected to such living-beings. Generally, such a connexion (both unknown and made-conscious) is positive: that is, it tends towards an affirmation of life, and provides the individual with access to certain energies which are beneficial to them.

Furthermore, it needs to be understood that sorcery as a Way is neutral - that is, it can be used (or more correctly can be assumed, by those individuals below the stage of Mastery, to be so used) to either aid or harm such connexions, such Earthly living-beings, as human beings are connected to and from which they have emerged, such folkish-culture and folkish-archetypes.

In practical terms of self-development and evolution, an individual can greatly benefit from knowing, and from direct involvement with, their folk psyche and folkish archetypes: and this is especially true when the stage of Adept is reached and Aeonic workings are undertaken.

Aeons, Civilizations and The Presencing of Acausal Energy

An Aeon - according to the Sinister Way of the O9A - is a particular presencing of certain acausal energies on this planet, Earth, which energies affect a multitude of individuals over a certain period of causal time. One such affect is via the psyche of individuals. This particular presencing which is an Aeon is via a particular nexion, which is an Aeonic civilization, which Aeonic civilization [See Footnote 4] is brought-into-being in a certain geographical area and usually associated with a particular people, or folk.

An Aeon can thus be considered to be a type of acausal being [See Footnote 5]

manifesting in the causal, and, as such, has certain archetypal energies associated with it: that is, it can to a certain extent be "re-presented", or apprehended, via causal-thinking, in terms of certain symbols, archetypes, abstractions, myths, rituals, and so on. The living-being which is an Aeon is thus "born", lives for a specific period of causal time, and then "dies", as, of course, do the archetypes associated with such an Aeon. Each Aeonian civilization can - according to limited causal-thinking - be described, or re-presented, by a particular mythos, which mythos is a limited causal apprehension of the life-force, of "the soul" or psyche, of the Aeon from which that civilization derives.

Hitherto, we human beings have lacked the ability to affect Aeons and thus Aeonian civilizations. That is, as stated in the *MS Aeonian Magick - A Basic Introduction*:

"All the individuals associated with a particular civilization - unless and until they attain a specific degree of self-awareness [variously called 'individuation' and 'Adeptship'] - are subject to or influenced by their psyche. This psyche draws its energy from - is determined by - the civilization and thus the aeon. In practical terms, the psyche is a manifestation of the acausal energy that creates/created the civilization..."

However, sorcery - correctly understood and correctly used - is a means not only of personal development and personal understanding (a freeing from psychic, archetypal, influences and affects) but also of evolving to the next level of our human existence where we can understand, and to a certain extent control and influence, supra-personal manifestations of acausal energies, such as an Aeon, and thus cause, or bring-into-being, large-scale evolutionary change. Such understanding, such control, such a bring-into-being, is Aeonian Magick/Aeonian Sorcery.

Aeonian Magick is the sorcery of the Adept and those beyond: the sorcery of the evolved human being who has achieved a certain level of self-understanding and self-mastery and who thus is no longer at the mercy of unconscious psychic, archetypal, influences, both personal/individual, and of other living-beings, since as the folk, and Aeons. According to the sinister tradition of the O9A, there have been five Aeons, including the current Thorian (or "Western") one. The current Aeon is, however, unique - for it has, in the last hundred years or so, suffered from a distortion of its life-force, a distortion of its soul. This distortion has been somewhat simplistically and rather graphically described as akin to a "viral infection" which has modified the behaviour of the peoples of the civilization through changing, modifying, and in some cases supplanting, the natural archetypes of the Aeon. In the esoteric sense, this distortion, this infection, can be understood as a natural process affecting our evolution - a consequence of that evolution itself, and such an infection could have certain

undesirable consequences for our evolution, and for our ability to free ourselves from those viral forces which are, in essence, de-evolutionary. That is, this distortion, this infection, represents a challenge to the Sinister Way - to sorcery, to the alchemy of evolution itself.

Thus, one aim of Aeonic Sorcery is to counter this Aeonic distortion through various sinister strategies; another aim is to consciously bring-into-being a new Aeon: one which will allow us, as human beings, to evolve and fulfil the potential latent within us.

There is thus a real war occurring at present, part of which is magickal, Aeonic and supra-Aeonic: a war, battles, between those who represent the genuine wisdom and understanding and freedom and life-enhancement which genuine sorcery (with its presencing of the acausal) brings, and those who represent what is fundamentally de- evolutionary, limiting, enervating and stiflingly causal, and who are manifest through and in the distortion of the Thorian Aeon. [See Footnote 6]

The Sinister Way

In essence, all genuine sorcery is Sinister because it is Change: a move-toward a new bringing-into-being. A re- ordering in the causal. That is, it is a presencing of the acausal - from which all that is evolutionary and life-affirming arises.

However, to work - to affect evolutionary Change - such presencings have to be based upon, to manifest, to use, what- is acausal: that is, there has to be a knowing, an understanding, of the acausal as the acausal is. Without this knowing, this understanding, there has been, is and will be only the delusion of self and at best a stasis and at worst a return to the thralldom of the past.

Anton Long
117 Year of Fayan
v. 1.05

Notes

(1) q.v. the MS *The Five-Dimensional Magick of the Seventh Way*. For a basic discussion of causal and acausal, see Chapter 0, A Theory of Magick, in *Naos* and the MS *Aeonic Magick - A Basic Introduction*.

(2) It needs to be understood that the O9A uses such terms as psyche, and archetype, in a particular and precise esoteric way, and thus such terms should not be considered as being identical to those used by others and defined, for example, by Jung.

Thus, esoterically understood, an archetype is a particular causal presencing of

a certain acausal energy and is thus akin to a type of acausal living being in the causal (and thus "in the psyche"): it is born (or can be created, by magickal means), it lives, and then it "dies" (ceases to be present, presenced) in the causal (i.e. its energy in the causal ceases).

(3) Such connexions, such living-beings as the folk and the folkish-culture which derives from the living of such a being, are only what-are, on this planet where we dwell. That is, they are aspects of Nature: they correctly describe the reality of how the acausal is presenced, in the causal, on this planet, through that living-being which is Nature. In a simplistic descriptive sense, such folk-beings are among Her descendants, her "sons and daughters".

Furthermore, there is a symbiosis involved in such connexions - or, rather, there is now a symbiosis involved as a result of our natural evolution of will and consciousness; a symbiosis between us, our folk-beings, and with Nature, as well as with the Acausal beyond Nature.

(4) To be precise, this nexion is "a culture" which itself is a living-being, a spawn of a particular Aeon, with the Aeonic civilization itself being a by-product, a manifestation, a stage, of this new culture. However, the general term civilization will be retained, although such Aeonic "civilizations" such be understood in such a context. Also, note that what is referred to is an Aeonic civilization - not just a "civilization". q.v. *Aeonic Magick - A Basic Introduction*.

(5) For a basic introduction to "acausal beings" refer to the MS *Advanced Introduction to The Dark Gods: Five- Dimensional Acausal Sorcery* which explains the nature of the acausal-thinking (or, more prosaically, the "esoteric/magickal" thinking) that is required to begin to understand such beings: to apprehend Them as they are. In addition, it needs to be understood that, as explained in many other MSS, there are many and varying types of acausal entities, or acausal beings or acausal forms of life. Some exist solely in the acausal; some can manifest in some ways in the causal, with some such causally-manifesting beings - or forms of life - being in symbiosis with the causal (or rather, in symbiosis with causal life-forms) and thus "dependant" on them to some extent. Some such dependant symbiotic acausal beings may cease to exist (in both the causal and the acausal) when their energy fades and "dies", while others may return to the acausal to leave only a dead causal "shell" or "shells".

Further, it should be obvious that the majority of such acausal life-forms cannot and should not be conceptualized in an anthropomorphic way, bound and limited as such conceptualizations are by causal Time and causal Space.

(6) The distortion has been, exoterically, described as "Magian": as representative of a particular ethos deriving from the psyche of a certain people.

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Appendix **A Note On The Term Magick**

The term 'magick' dates from the European Renaissance and was used in books such as collection edited by Elias Ashmole titled *Theatrum Chemicum Britannicum* published in 1652 CE.

Magick (also known as Sorcery) - according to the Sinister tradition of the O9A - is defined as "the presencing of acausal energy in the causal by means of a nexion. By the nature of our consciousness, we, as human individuals, are one type of nexion that is, we have the ability to access, and presence, certain types of acausal energy."

Furthermore, magick - as understand and practised by the O9A - is a means not only of personal development and personal understanding (a freeing from psychic, archetypal, influences and affects) but also of evolving to the next level of our human existence where we can understand, and to a certain extent control and influence, supra-personal manifestations of acausal energies, such as an Aeon, and thus cause, or bring-into-being, large-scale evolutionary change. Such understanding, such control, such a bringing-into-being, is Aeonic Magick.

Aeonic Magick/Aeonic Sorcery is the magick of the Adept and those beyond: the magick of the evolved human being who has achieved a certain level of self-understanding and self-mastery and who thus is no longer at the mercy of unconscious psychic, archetypal, influences, both personal/individual, and of other living-beings, such as an Aeon.

Internal Magick is the magick of personal change and evolution: of using magick to gain insight and to develop one's personality and esoteric skills. There are seven stages involved in Internal Magick. External Magick is basic, "low-level", sorcery as sorcery has been and still is understood by mundanes - where certain acausal energies are used for bringing or to fulfil the desire of an individual.

Ceremonial Magick is the use (by more than two individuals gathered in a group) of a set or particular texts or sinister rituals to access and presence sinister energies. Five-dimensional magick is the New Aeon magick sans symbols, ceremonies, symbology (such as the Tree of Wyrd) and beyond all causal abstractions, and it is prefigured in the advanced form of The Star Game.

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